

Certein godly, lear-
ned, and comfortable conferences, be-
twene the two Reuerende Fathers,
and holy martyrs of Christe, D. Nic-
colas Wydley late Bishhoppe of
London, and Mr. Hughe La-
timer, sometime Bishhop
of Worcester, during
the tyme of their
emprisonmen-
tes.

Psal. 116.

Ryght deare in the sighte of the
Lorde is the death of his
saintes.

1556.

To the reader.

Graue and peace, &c. Good Christian Reader, here are set forth for thine instructiō and comfōrt, certen learned and comfortable conferences, betwene the two Reuerende and godly fathers, M. Rydley, & M. Larmyer: whose bodies the Romishe tyrannie of late hath tormented, and fier hath consumed, whose sowles mercie hath embraced, & heauen hath receiued, yelding thone vnto the enemy to deathe, for testimonie of the trueth: commending bothe vnto God, in suer hope of lyfe. And for asmuche as these their scrolles & writings wer by goddes good providēce preserved, and as it were, raked out of the ashes of thantours: conteyning as well comfortable consolation for suche as are in the schole of the crosse, as also good, and profitable admoniciō, for the which (eyther of ignorance, either of infirmite, or by flattering of them selues with vaine pretenses) do yelde vnto the wicked worlde: the reuerence due to the reuerende fathers, the zeale towards the setting forth of the tried trueth
and

and the readye good will to comfote ,
 and confirme weake consciences, would
 not suffer the any lenger to want these
 small treatises, & yet no smal treasures.
 That as in life, they profited the by tea-
 ching , & in deaith by example , so after
 deaith , they maye doe the good by writ-
 ting. And albeit the mater of it selfe is
 sufficient to commende it selfe , yet it
 can not be, but by worthines of the wri-
 ters wil encrease credit , and geue no
 small autoritie to the writings. M.
 Parmer came earlier in the morning,
 and was the more auncient workeman
 in the Lordes vineyarde, who also may
 verie well be called (as diuerse learned
 men haue termed hym) the Apostle of
 England: as one muche more worthe
 of that name (for his true doctrine , for
 his sharpe reprovung of sinne and su-
 persticion) than was *Augustine* bishop of
 Cantorburie, for bringing in the popes
 monkerie, and false religion. M. Ridley
 came later, about the eleventh howre :
 but no doubt he came , whan he was
 effectuallye called : and from the tyme
 of his calling, became a faithfull labou-
 rer, terrible to the enemies for his excel-
 lent learning, and therefore a mete man
 to ridde out of the Lordes vineyarde,

Mat .7.

the sophisticall thornes of the wrangling aduersaries, which dyd well appeare in all disputacions and conferen- ces, that wer in his tyme: and partly doeth appeare in these shorte treatises folowing. But what shal it nede (in ma- ny wordes to prayse them, whose lyues wer most commedable, whose deathes wer most glorious: in office and vocati- on bothe life, in labour and trauail bo- the faithfull, in learning and iudgemēt bothe sounde: in minde and maners bothe milde, but in goddes cause bothe stoute. For neither threatned deathe, neither loue of present lyfe, could shake the foundation of their faith, firmly grounded vpon the sure rocke Christe. They redeemed libertie of conscience, with the bondage of the body: and to saue their liues, they wer cōtent to lose their liues. This was not the worke of the fleshe, but the operation of goddes mightie spirite: who haie euer frō the beginning not onlye builded, but also enlarged his church by the sufferauce of his sainctes, and sealed his doctrine with the bloode of his martyrs: as S. *Augustine* speaking of the persecutions in the primatine church, doeth well de- clare in these wordes,

Ligabau

*Ligabatur, includebatur, et debebatur, porques
bantur, vrebantur, et multiplicabatur.*

De ciuita.

That is to saye. The christians were *Dei lib. 22*
boand, wer emprisoned, wer beaten, *cap. 6.*
wer toymented, wer bzent: and yet
wer multiplied.

Apolog. 3
Yf Iustinus Martyr whan he was
yet an hearthen Philosopher (as he con
fesseth of hym selfe) was moued to em
brace the sayth and religion of Christ,
in beholding the constaunt patience of
the martyrs, which suffred for Christ in
his tyme: how muche more ought the
paciēt suffring, and voluntarie deathe
of these notable fathers, with many o
ther learned godly men, in our dayes
(whose names are written in the booke
of lyfe) not only moue, but also pearce,
and persuaue all godly heartes, consta
tely to remayne in the truthe knowen?
For vndoubredly the truthe of the cause
they suffred for, is most euident by gods
des worde, & hath ben so fully taught,
so clearely set fowthe by many and sūdry
writinges, that it is open to the consci
ences of all the worlde, euen of the ve
rie aduersaries them selues that perse
quite it (greater is theyr damnacion)
excepte it be to sūch, whome the god of *2. Cor. 4.*
this worlde, malice, ambition, auarice,

or ignorance hath blinded Which thing
nedeth none other prooffe (especially for
the realme of Englande) but only to cal
to mynde, with what conscience & con
stauncie, these pyllers of the church
(that can not erre) haue walked in Reli
gion these twentye yeares by past: how
they (not long agoe) receiued and allo
wed thinges, which with fyre and sa
got, they persecute nowe: and shanke
from that then, which now they most
earnestly mainteyn. And although ther
appeared in h later dayes a shadow of
frowtenesse in a few, yet it was in dede
nothing. For it sprang not out of any
zeale to the cause, or clearenesse of con
science, but rather out of a like subtille, &
forye presumptiō, as the Syrians once
conceiued, whā they put them selves in
the daunger of King Achab sayeng.
Beholde we haue hearde, th at the kin
ges of h howse of Israel are pityfull,
and mercifull. For out of all dowte, K.
Henry theyght could as easely haue ob
teyned at winchesters hādes & others,
a cōformitie in punig downe h Masse,
& all the rest, whatsoeuer hath ben done
(by ordre) sence, if he had earnestly min
ded it: as h abolishing of h pope, mōke
rye, pylgrimages, reliques, w like bag
gage

gige:al which are now againe, thiges
 wel esteemed, & couerd (as al þ residue
 is) w the clooke of þ Catholike church.
 But to returne to the mater we haue
 in hade, in this litel treatise (good reas-
 der) thow shalt perceiue an other maner
 of spirite, thow shalt thinke (if þ thy self
 be not verie dul) þ þ hearest me speake, 18.4.
 which hade learned þ lesson of thapoz-
 stles, þ is to obey God rather the mā, &
 had not learned the Romishe Epicures
 lesse, to applye sayth & religiō to þ pres-
 ent state of policie, to turne w þ tyme, &
 serue al seasons: me before death deade
 vnto the world, accompting with S. Phil. 3.
 Paule, all other thinges to be damage,
 losse, & vile, þ they might wyne Christi-
 men zealous for the howse of God, &
 the glorie of his name: suche as had al-
 ready layed opē their cōsciēces and in-
 firmities, before the iudgement seate of
 God, and hade agayne (through Christ)
 receiued the effecte of sayth and true
 righteousnes: that is peace of cōscience,
 and ioyfulness in the holy goost: and so Rom. 14.
 hade a full taste in this mortall body,
 of immortalitie: in miserie, of happi-
 nesse: in earthe, of heauen. O Englade,
 Englade: how great is thy losse, for the
 wante of them: how horrible is thine
 offence

offence, for killing of them: how grie-
uouse will thy plage be when the reat
get of innocent bloude shall call the to
an accompt for them, if thou doo not
repent in tyme: God graunt that the
admonitions of these and other godly
martyrs maye so warne vs, their doc-
trine so instruct vs, and theyr example
so confirme vs in the true knowlage
& feare of God, that flyeng and abhor-
ring Idolatrye, and supersticion, we
maye embrace true religion and pietie:
forsaking the phantasies of mē, we may
hūblye obey the writtē worde of God:
and ruled therby, directe al our doynge
to the glorie of his name, and our owne
endles saluacion in Christ Jesu. Amen.

In the name of Iesus

let euery knee bowe. Philip. 2.

A Bishop ought to be vnrea N. R.
proueable, as the Stuard of Tit. 2,
god. &c. clewing fast to þ true
worde of doctrine. &c. Tit. 1.

All worldly respectes put aparte, of
shame, death, losse of goodes, & world-
ly comodities: Let me haue (I praye
you) your aduise, in these maters so-
lowing. That is your assent, and con-
firmaciō in those thinges, whiche you
iudge that God doth allowe, & your
best counsel and aduertisement, whet
you thinke otherwise, and your rea-
sons for both the same. For the wise-
man saith: One brother which is hel-
ped of another, is like a well defended
Citie. Pro. 18.

The causes that moue me to absteyne
from the Masse, be these.

It is done in a straunge tonge,
which þ people dothe not vnderstande,
contrarie to the doctrine of the apostle,
1. Cor. 14. Tbe. 1,
cause.

wher is no vnderstanding, ther is
neither edifying, nor comfort: for he,
H. Lacy
syes.

1. Cor. 14

N.R.
The. 2.
cause.
1. Cor. 11

H. L.
Luc. 11.

Coloss. 1.

spdes that they speake in to the ayer,
the insinde receiveth no profite: They
are one to another, as aliens, the Pa-
rissners will save their priestes are
madde: wher as all thynges ought
to be done so as they maye coiste. Let
everie man knowe, that the thinges
which I write (sayth S. Paule) are the
comandementes of the Lorde. Suche
absurdities are to be eschewed.

Ther is also wantyng the shewing
of the Lordes deathe, contrarpe to the
mynde of the Apostle: As often as ye
shal eate this b:cade, and drinke of this
Cuppe, ye shall shew the Lordes deathe,
til he come. What shewing ca be ther,
wher as no man heareth: that is to
saie, vnderstandeth what is sayd:
No man (I meane) of the common
people, for whose profite the prayer of
the church ought specially to serue.

Wo be vnto you, y take awaie y keye
of knowlege. The Papistres studie bi al
meanes, to make y people ignoraunt
(lest their ignorat for Ihs should be had
in lesse estimatiō, or despised) which is
cleane cōtrarie to S. Paules practise,
who wished that al mē myght be ful-
filled with al knowlege, & to be per-
fite in Christe Iesus, &c. The institutiō
of

of Chriſte, if it wer rehearſed in ſo vul
gare tong, ſhuld be not only a Cōſecra
tiō, but alſo a fruteful preachig, to ſe
dificatiō of ſe hearers, wher as in the
popiſhe Maſſe, it is neither vnderſtan
ded, nor hearde, whils ſe cōmē people
are vtterly ignorāt, what their prieſ
tes do, or what they goo about, whe
ther they bleſſe, or curſe. The Apoſtles
vnderſtoode Chriſte, whē he celebrated
his ſupper. Therefore do theſe popiſtes
ſwarue frome Chriſte in their Maſſe.

Ther is no Cōmuniō, but it is made
a priuate Table, & in dede ought to be
a Cōmuniō. For S. Paule ſayeth. The
breaðe which we breake, is ſe partaking
of ſe bodie of Chriſte. And Chriſt brake,
and diſtributed, and ſaide: Take, & ea
te. &c. But ſe they make it a priuate ta
ble, it is open. For wher they be many
prieſtes which wil cōmunicate, they
do it not in one Table, or aulter, but
euery one of them haue their aultars,
maſſes, and tables.

To make that priuate which Chriſte
made cōmō, & willed to be commun
icated, maye ſeme to be the worſhiman
ſhip of Antichriſte hym ſelfe. The Ca
nons of thapōſtles doo excommunicate
thē which being preſent at cōmō prayer
&c. do not alſo receiue ſe holy cōmuniō,

N.R.

The. 3.

cauſe

1. Cor. 10

Math. 26.

The popiſ

ſtes make

the lordes

table, a pri

uate table

H. L.

Can. 10.

De conſa

*De cons.
Eist. 1. cap
Epis.*

And vnto the same agreeth the decree
of *Anacletus*. When the consecration is
done (saith he) let all such communi-
cate, as intend not to be excommuni-
cate.

*Tat. con-
tra Praxi-
anum,*

That which is firste is trewe, that
which is later, is counterfained, saith
Tertullianus. But the papistes saye: we
doo it privately, because we doo it for
others. But wher haue you your com-
mission to Masse, and sacrifice for o-
thers?

*N. R.
The. 4.
Math. 26*

The Lordes commaundement of
communicating the cuppe vnto the
laye people is not obserued, according
vnto the worde of the Lord, *Drinke ye
all of this.*

*H. L.
1 Cor. 11.*

As often as ye shal eate this bread,
and drinke of this cuppe, ye shal shew
the Lordes deathe: &c. so that not by par-
taking of the one onely, but of bothe,
is a shewing of the lordes deathe, be-
cause in his deathe the bloude was de-
uided from the bodie, it is necessarie
that the same diuision be represented
in the supper, other wise the supper is
not a shewing of the Lordes death. &c.
Let a man examine hym selfe, &c. But
this worde (*Homo*) is of bothe genders,
therfore it is as wel commaunded to

The Lord
his death
is not shew-
ed, excep-
te bothe
partes of
the sacra-
ment be
ministred.

the

the woman to drinke of the cuppe,
as the man, &c. But the Kings argu-
ment once againste me was this.

Whā ye come togither to eate. He sai-
eth not, (saith he) to drinke. I an-
swered, it was not needfull, seing that
a litle before he had made mention of
bothe, in these woordes. And so let him
eat of that bread, & drinke of that cuppe.

Homo, that is to saie, as wel the woman
as the manne. Under the name of
bread, which betokeneth all sustinā-
ce of the bodie, drinke is also vndersta-
ded in the scriptures. Otherwise they
would saie, that Chyriste did not drinke
he after hys resurrection with his
disciples, excepte Peter had said: We
did eate and drinke with him after he
arose from dearhe,

They doo scruplye serue the holpe
sygne (as S. Augustine speaketh) in
steade of the thing signified whyles
h sacramental breade (by a solenne or
common error) is adored and wor-
shipped, for the fleshy taken of the sone
of God.

If ye denye vnto them their cor-
porall presence and transubstancia-
tion, their phantastical adozation wil
(by and by) vanishe awape. Therefore
be

Thargus
mon of K
Henry the
8.

1. Cor. 11.

AR. 10.

N. R.
L. 3. de do
Chris. c. 9

H. L.

be strong in denieng suche a p[re]sence,
& thā ye haue wōne the felde. Further-
more, in the first supper celebrated of
Christ himselſe, ther is no mention
made of adozacion of thelementes,
who sayd, Eat ye, and Drinke ye, not
worſhip ye. Therfoze againſt Adoza-
tion maye be ſpoken that ſayeng of
Mat. 19. Christ, concerning diuorſe. From the
beginning it was not ſo. But the deuill
ſecretly (and by litle & litle) infecteth
al Chriſtes ordinaūces: and as for the
p[ri]uate Maſſe, with all the ſinowes
therof, what maner a thing it is, may
be eaſely perceaued by the ready accep-
taciō of the people, whole heartes are
p[ro]ne to euil, euen from their youthe.

Gm. 8.

N.R.
The. 6.
cauſe.

Heb. 10.

H.L.
Heb. 2.

They plucke alwaye the honour fro
the only ſacrifice of Chriſt, whiles this
ſacramental & Maſſe ſacrifice is bele-
ued to be p[ro]pitiatorie, & ſuche a one,
as purgeth the ſoules both of h[er]e quicke
& the dead. Cōtrary to h[is] is writtē to h[er]
Deb. 2. With one offering hath he made
perfect for euer thē h[er]e ſacrificed. And a
gain: Wher remiſſion of theſe thinges
(that is of ſinnes) is, ther is nomore
offring for ſynne.

By his owne perſō he hath purged our
ſynnes. Theſe wordes (by his owne per-
ſon

son) haue an Emphasis, or behemence,
whitch drineth away al sacrifice: p^rie
stes, fro such office of sacrificig: seing y^e
which he hath done by hi self, he hath
not left to be perfited by other, so that
the purging of our synnes may moze
truly be thought past and done, than a
thing to come, & to be done. Yf any mā
synne. &c. He sayeth not, let him haue a
p^riest at home to sacrifice for him: But
we haue an Aduocate, the vertue of
whose one oblaciō, endureth for euer.
S. Paule sayeth, They y^e serue the altar
&c. euen so the Lorde hath ordeined, that
they which preache the gospel, shoulde
liue of the gospel. Why dothe he not ra
ther saye, they y^e sacrifice in y^e Masse?

Ther be manyfolde abuses and su
persticiōs, whitch are done in y^e masse,
and about the Masse. Salt is coured,
that it maye be a conured salt for the
saluacion of the beleuers, so be a salua
cion and health bothe of the mynde, &
of the body vnto euerlasting lyfe, to al
them that receyue it.

Water is conured, that it may be
made a conured water, to chase away
all the power of the enemy, to chase a
way deuels. &c. Bread also hath his se
cōde blessing, that it may be health of
mynde



1. Ioan, 2.

1. Cor. 9.

N. R. i

Conuring
of salt, mas
ter, and
bread.

in ynde and bodie, to all them that receive it. yf we doo thinke, that such strenght is to be geuen to salt, water, & bread, or if we iudge, that these thinges are able to receive any such vertue or efficacie, what leave we to Chyſte our ſaviour? But if we thinke not ſo, why than doo we praye on this ſorte? For aſmoche as all prayer ought to be done in faythe.

H. L.
A booke
againſt
the maſſe
made by
D. Tur
ner.

As touching the abuſes of the Maſſe, I referre you to a litle booke, the title wherof, is (*Myſtreſſe Miſſa*) wher ſhe was juſtly condemned, and baniſhed vnder paine, of burning. But the devill hath brought her in agayne, to bring vs to burning.

N. R.
3

The prieſte turneth him ſelfe from the Altar, and ſpeaketh vnto the people in an vnknowne tongue, ſaying, *Dominus vobiſcū, Orate pro me fratres & ſorores.* &c. that is, the Lorde be with you: and, pray for me brothers and ſiſters. And turning from the people he ſayeth in Latin: *Et vos pray.* And, The peace of y^e Lorde be alwaies with you: Alſo the people (or at leaſt, he which ſupplieth the place of the people) is compelled thre times to ſaye *Amen*, whan he hath hearde neuer a worde of that the

the priest hathe prayed or spoken, ex-
cept these few wordes, *Per omnia secula*
seculorum. Wher as to the answering of
the priest, S. Paule willerh the answerer,
not only to heare: but also to under-
stande the thinges that were spoken.
The priest, and the Masse, must be long
to them with a great rolling vp and
downe of notes, so bidding them goo
home fasting, whan he hath eate and
dronke vp al him self alone. A felowe
once rebuked for going awaie before
the Masse was ended, answered, that it
was not good maner to tarry, till he
were dydden go. After that he was bla-
med for not taking holy bread: he an-
swered, that he was dydden goo awaie
before

1. Cor. 14.

H. L.

The priest whan he listeth vp the
sacrament, he intunneth to him self
these wordes: *Hic quisque inquit* *in*
mei memoriam facit. That is. As often
as ye doo these thynges, ye shall doo it
in remembrance of me. He seemeth by
his wordes to speak vnto the people,
but he suffereth not his voice to be
heard of the people.

N. R. 9

Vuordes

out of the

Canon of

the Masse

more than

the Masse

the Masse

the Masse

H. L.

I can not tell to whome the Masse
man speaketh as he is a listring, seeing
that neither Christ hadde him list, ne

b

ther

Note,

2. Cor. 11.

X ~ ~ ~



2. Cor. 2.

N.R.

10.

wordes out
of the Can-
non of the
Masse,

ther is the people allowed to do those
thinges, & as for that fourme of wor-
des, it is of their owne framing. But the
papistes do al thinges wel, be they no
uer so muche deceitful workers, takig
vpon the the viler & title of the church,
as it were shepes clothing, as though
they were the ministers of righteous-
nesse, wher as in dede they are the de-
uels ministers, whose ende shalbe ac-
cording to their dedes. They rolle out
their latine language by heart, but in
so doing they make the poore people of
Christ altogether ignorant: & so much
as in them lyeth, they kepe the backs
from that which S. Paule calleth the
best knowlage: which is, to knowe
ryghtly the thinges which are geuen
vnto vs of Christ. But this is the ma-
ter, so long as the priestes speake La-
tine, they are thought of the people to
be meruelous well learned.

Upon the which vouchesafe to loke w
thy merciful & chearfull countenance.
What meaneth this prayer for the
sacrament it selfe, if it be as they saye,
the body of Christ, if it be God & man?
How should the father not loke with
a chearfull countenance vpon his only
wellbeloued sone? Why do not we ra-
ther

ther praye for our selues, that we (for
his sake) may be looked vpon of the fa-
ther, with a chearful countenance.

As this let them answer, & so pray:
Except pauenture this prayer was be-
sed long before it was esteemed to be
body of Christ, really, & corporally; and
tha this prayer maketh wel to destroy
the popish opinion, & it is not p opinion
of the church, nor so ancient as they va-
ble. Ther be other prayers of Masse,
which parauenture be of like effect, but
I haue forgotten al massing maters,
and the Masse it selfe I utterly detest,
and abhorre: and so I confessed openly
before our Dionysius, and other.

Comaunde these to be caried by the
hades of thy holy Angell vnto thy bryd
Ahear. &c. If we vnderstande the bodye
and blood of Christe, wherfore do we
so soone desyre the departure of them,
before the receipt of the same: & wher-
fore brought we them thither by ma-
nyng of them, to let him go so soone?
Write agayne I beleche you fathers
and brethren, most dearely beloued in
Christ, spare not my papir: For I loke
ere it be long, that our comon enemy
wyl furst assaulte me, & I wyll be from

H.L.

Gardiner

N.R.
An other
peece of the
Canon of
Masse.

the botome of my harte, to be holpest
not only by your prayers, but also by
your holsome counsailes.

N.L.

Math. 17.

As Peter when he said (let vs make
here the tabernacles) spake and wisse
not what, so parauenture our
men can not tell what they saye, spea-
king so manifestly against them selfe:
So that the olde proverbe maie very
well be spoken of the, Eycrs had nede
to haue good memories.

A prours
be.

Against the sacrifice of the masse yet
more by Hugh Latimer.

John. 3.

John. 3.

Hebr. 5.

Johan Bapt. saith, A man can re-
ceiue nothing except it be geuen him
from heauen. And S. Paule: No man
taketh honour vnto hym selfe, but he
is called of God, as was Iard. &c. But
to offer Christ is a great and weighty
matter: therefore ought no mā to take
it vpon him without a manifest calling
and commission. But wher haue our
sacristers so great an office committed
vnto them: Let the shew their commis-
sion, & the sacrifice. Parauenture they
will saye Doo this is al one to saye,
an offer this. Than I aske, what was
ther done: what was demonstrated by
this pnotone (this) or what vpon they see
done, to whō these wordes (Doo this)
were

Iver spake of the hole actio of Christ, as
 al & Christ did, be mete by this worde
 (This) and (Doo) is nothing elles, but
 (offer) than the hole actio of Christ is
 to be offered of the priestes: neither can
 they, but in so doyng satisfie the com-
 mandemēt: And so it should appeare,
 neither was ther any sacramēt insti-
 tuted so: & laye people, sayng that no
 such sacrifice, hath ben done at any
 tyme, or is to be done of & laye people:
 neyther doth it anayle much to eate
 or drink it, but only to offer it. Now &
 terte hath not, & any parte of Christs
 actio was to offer, soasmuche as the
 text doeth not declare, & Christ himself
 did thā offer. And so & actio of offering
 is not cōteyned in this pñomē (This)
 Doo thozough every worde. First, so
 rake, is not to offer: so breake, is not to
 offer, so geve to & disciples is not to of-
 fer. et. worcester sayd ones to me & to of-
 fer: was cōteyned in (benedicere) which is
 not true: so: (benedicere) is to geve
 thākes. But he had offe geue thākes
 to God before, wout any such offering.
 And if in geving of thākes, Christ of-
 fered his body, being after he hadde
 geue thākes, he sayed, (This is my bo-
 dy) than in speaking those wordes, he

Marz
 wel.



Heatb.

Heb. 2.

his not change & brende into his body:
for asmoche as he had offered, before
those wordes wer spoke. I Paule hath
these wordes to y^e Hebre. speaking of
Christ. That he might be mercifull & a
faithful highe prieste in thynges com-
ing god, for to pouрге y^e peoples synes.
So y^e it maye appeare, y^e y^e purging of
our synes doth rather hang herof, y^e
Christ was y^e high priest offering, the y^e
he was offered, sauing in y^e he was of
him selfe willingly offered. Then is it
not necessar ie, he shuld be offered of o-
ther: I will not save a meruelouse pre-
sumptuose acte, y^e y^e same shuld be de-
tempted of ante, without a manifeste
woratib: for it is no smal mater to ma-
ke an oblation. And yet I speake no-
thing y^e it redeth partly to y^e derogation
of Christes crosse, besides also y^e y^e
offerer ought to be of more excellencie,
than the thyng offered.

2.
3. Cor. 5.

The minister of y^e gospel hath ra-
ther to doe for Christe to y^e people, the
for the people to God, excepte it be in
praising, & geuyng of thakes: & so hath
y^e people as well to do to God for the
minister. The office of reconciliation
stadyeth in preaching, not in offering.
We are messagers in y^e roume of Christ
Sayeth saint Paule: he doth not save,

We offer vnto god for the people.

¶ Christe offered in his supper: for
whom I praye now: for all: Then his
later oblation made on y^e crosse, canot
be thought to be done for al mē, for it
was not done for them, for whom the
oblation was made in y^e supper, except
perauenture he offered those for y^e selfe
same. And y^e shalde argue the vnper-
fectnes of the sacrifice.

Feede ye as much as in you lieth y^e flock
of Christ. Pape, sacrifice rather for
the flocke of Christ, if the matter be as
it is pretended, & it is meruelle, that
Peter did forget so high an office, seig
in these daies sacrificing is so muche
esteemed, haching almost nothig at al.
who art y^e if y^e cease to fede: a good ca-
tholike. But who art y^e if y^e cease to sa-
crifice & saie masse: at y^e least an heret-
ke. Fro whēce com these peruerse and
geimetes, except perauenture they thi-
ke y^e in sacrificig they fede: & the what ne-
beth a lerned pastour: seing no mā is
so folishe, but he can soone learne to
sacrifice, and saie masse.

¶ Paule wrote two Epistles to Ty-
mothe, one to Titus, two cleargie mē.
He made also albg sermō ad cl^o 112. 20
but not ene worde of this masse sacri-

Note

1. Petri. 5.

fice which coulde not haue ben done, if
ther had ben ſuche a one, and ſo high-
lie to be eſteemed.

*What the
Synewes
of the
maſſe be.
They
can not be
founde in
the newe
teſtament.*

I haue redde ouer of late the newe
teſtament thre or ſoure tymes: Deliber-
ately, yet can not I ſynd ther, neither
the popiſh conſecration, nor yet their
transubſtanciacion, nor their oblati-
on, nor their Adoraciō, whiche be the
berie ſynewes, and marphones of the
Maſſe. Chriſte coulde not be offered
but propitiatorily, yet now (*Hoc ſacris*)
do this: muſt be as muche to ſay, as ſa-
crifice, & offer my body vnder a piece
of bread, anaylable: but we can not tel
how muche. Ah theſes. Haue ye rob-
bed the realme (with your ſacrifice) of
landes and goodes: & now can not tell
howe muche your ſacrifice is availa-
ble: as who ſaye, it is ſo muche availa-
ble, that the value cā not be expreſſed,
nor to deare bought with bothe lādes
and goodes. The eye hath not ſene,
and the eare hath not hearde. &c. This
is a fine ſpunne threade, a conning
pece of worke wortheilie qualified, &
blanched: be ye ſure. But our nobi-
litie will not ſee, they will not haue
religion, that haue the croſſe annered
to it.

Exa. 64

Al popp the thinges (for the masse
parte) are manes in actions, wher as
they ought to haue the holie scripture,
for the only rule of faith. Whā Pauls
made allegation for him selfe before
Felix the highe deputie, he did not ex-
tende his faith beyonde the worde of
God witten: beleuing all thinges
(saith he) which are witten in the la-
we, and the prophetes: making no me-
tion of the Rabbins. Moreouer they
haue Moses and the prophetes (saith
Abraham in the parable) not their per-
sones, but their wittinges. Also, saith
cōmerly by hearing: and hearing, by the
worde of God. And agayne: blessed
are they which heare þ worde of God,
ec. The thinges which haue not theyr
autoritie of the scriptures, maie as easi-
ly be despised, as alowed, saith S. in
rome. Therfor whether it be of Chur-
ch, or of his church, or of any other ma-
ner of thing which belongeth to our
safethe, and lyfe, I wil not saye. Yf we
(sayeth S. Augustine) which are not
worthy to be cōpared to him that saied,
yf we, but that also which saith with
he addeth, yf an Angel frome heauen
shal teache any thing besides that we
haue receiued in the scriptures of the

B 5 lawe

4th. 246

Luc. 16.

Rom. 10.

Luc. 11.

Hierom

in 13.

Matth

Aug. cō.

li. Petil.

n. 3. c. 6.

Gala. 1.

Diotroph.
is describ
ed Ioan.
ep. 3.
De doct.
Christ.
Lij. c. 23.

Luc. 11.

2. Pet. 1.

Ep. 19. ad
Hieron.

lawe and gospell, accursed be he. Our
this Curle. But how are the scriptu-
res (saye they) to be vnderstanden? S.
Augustine answereth geuyng this
rule. The circumstances of the scriptures
(sayeth he) lighten the scriptures, & so
one scripture doth expounde an other,
to a man that is studious, well willing
and often calling vpon God in conti-
nual prayer, who geueth his holy spirit
to the that desyre it of him. So that the
scripture is not of any private inter-
pretaciō at any tyme. For such a one
though he be a laye mā, fearing God,
is much more fitte to vnderstāde holy
scripture, thā any arrogant & proude
prel: yea, thā a bishop himself, be he
never so great, & glystering in all his
pontificalles. But what is to be sayed
of f. fathers: How are they to be este-
med? S. Augustine answereth geuyng
this rule also: we should not therfore
thinke it true because they saye so, doo
they neuer so muche excelle in holynes,
or learning: but if they be able to proue
their sayeng by the canonically scriptures
or by good probable reason: mea-
ning that to be a probable reason (as I
thinke) which doth orderly folowe vpp
a right

a right collection and gathering out
of the scriptures.

Let the papistes goo to theyr long
sayth: be you contented wth short sayth
of the sayntes, which is reueled vnto
vs in the worde of God writte. Adieu
to all popishe phantasies, Amen. For
one man hauing the scripture & good
reason for hym, is more to be esteemed
him selfe alone, than a thousand such
as they eyther gathered together, or suc-
ceding one an other.

The fathers haue bothe herbes &
weedes, and papistes comonly gather
the weedes, and leaue the herbes. And
they speake many tymes more behe-
mently in sounde of wordes, than they
dyd meane in dede, or than they wolde
haue done if they had forsene, what
Sophisticall wranglers should haue
succeeded them. Now the papistes are
geuen to brawle about wordes, to the
mayntenance of their olone inuentiōs,
and rather solowe the sounde of wor-
des, than attayne vnto the meaning of
the fathers, so that it is dangerous to
truste them in citing the fathers.

In al ages y^e Deuill hath strered by
some light heades to esteeme y^e same
tes but lyghly, as to be empirie and
bare

712

Panormi
C. signifi-
casti. exs
tra de apa
pellat.





2. Cor. 10.

And bare signes, whome the father
haue resisted so fearfully, that in their
feruour, they seme in loqd of wordes
to runne to farre the other waye, and
to geue to muche to the sacramentes,
whan they dyd thynke more mesura-
bly. And therfoze they are to be redde
warely, with sounde iudgement. But
our papistes, yf they seme but a litle
sounding to their purpose, they will
out face, bzaice, and bzagge all men: it
must nedes be as they will haue it.
Therfoze ther is no remedie (namely
now whā they haue þ mapster bowle
in their hande, & rule the rosse) but pa-
tience. Better it is to suffer what cru-
eltie they wil put vnto vs, than to in-
curre goddes highe indignacion.
Wherfoze good my Lorde, be of good
cheate in þ Lorde w due cōsideracion
what he requiereth of you, & what he
doth pmise you. our cōmō enemy shal
do no more, thā God wll permit him.
God is faithful which will not suffer
vs to be reþred aboue our strength. &c.
Be at a popnt what ye wil stāde vnto,
stiche vnto that, & let them both saye
& doo what they liste. They can but kil
the body, which other wise is of it selfe
mortal. Neither yet shal they doo that
whan

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279

whā they list, but whā God wil suffer
 thē, whā þ̄ howe appointed is come.
 To vse many wordes w̄ thē, it shall be
 but in vayne, now þ̄ they haue a blou-
 ope & deadly lawe prepared so; them.
 But it is very requisite, that ye geue a
 reasonable accompt of your faith, if *1 P. 3.*
 they wil quietly heare you. Elles ye
 ye know in a wicked place of Judge-
 mēt, a mā may hepe silēce, after þ̄ ex-
 ample of Chyist. Let thē not deceiue you
 w̄ their Sophistical Sophismes, & fal-
 lacies: you knowe þ̄ many false thyn-
 ges, haue moze apparence of truthe,
 thā thyngeþ þ̄ be most true: therefore
 I haue geaeth v̄ a watche worde: Let
 no man deceiue you w̄ lykenesse of spee-
 che. Neither is it requisite þ̄ w̄ the co-
 rrections, ye should solow strife of wo-
 des, which tendē to no edification, but
 to þ̄ subuersiō of þ̄ hearers, & þ̄ vayne
 bragging & ostentatiō of þ̄ aduersaries.
 Feare of death doth most persua-
 de a great nūber. Be wel ware of þ̄ argu-
 mēt: for þ̄ persuaded Shaxton (as many mē
 thought) after þ̄ he had ones made a
 good p̄fessiō, op̄ly befoze þ̄ iudgemēt
 leate. The fleshe is weake, but the will-
 ingnesse of the spirite shall refresh
 the weakenes of the fleshe.

Luc. 12.

*Coloss. 2.
2. Tim. 2.*

Shaxton.

Apo. 6. The number of the persons vnder the
altare must nedes be fulfilled: if we
be segregated therunto, happie be we.
That is the greatest promotion, that
God getteth in this worlde, to be such
Philippians to whome it is geue, not
only to beleeue, but also to suffer. &c.
But who is able to do these thinges?
Surely al our habilitie, al our sufficiency
is of God. He requireth, & promisseth.
Let vs declare our obedience to his
will, whan it shalbe requisite, in the
tyme of trouble, yea in the myddes of
the syre.



1. Thes. 5.

Whan that numbere is fulfilled,
which I wene shal be shortly, then
haue at the papistes, when they: shal
saye Peace, all thinges are safe, when
Christ shal come to kepe his great par
liament, to the redress of al thinges &
be amysse. But he shal not come as
the papistes sayne hym, to hyde him
self: to plate boptes as it wer, vnder
a piece of breade: but he shal co glori
ously, to the terrour and feare of all
papistes, but to the great consolaci
on and comforte of al that will here
suffer for him. Comforte your selues
one another with these wordes.

1. Thes. 4.

Lo syr, her haue I blotted your pa
pic

pir baynely, and played the foole egregiously, but so I thought better, than not to doo your request at this tyme. Pardon me, and praye for me: praye for me I say, praye for me I saye. For I am som tyme so fearfull, that I would creape into a moulehole, som tyme God doeth visite me agayne to his comfort. So he cometh and goeth, to teache me to fele & to knowe myne infirmitie, to thintent to geue thakes to hym that is worthy, least I should robbe hym of his dutie, as many doo, and almoste all the worlde.

Fare you well.

What credence is to be geuē to papistes, it maye appeare by their railing, wything, wrynging, and monstrously inuertieng of goddes holy scripture, as appeareth in þisopes latwe. But I dwell here now in a scoole of obliuiousnesse, Fare you well ones agayne. And be you stedfast, & vnmoueable in the Lorde. Paule loued Timothy meruelouse wel, notwithstanding he sayeth vnto him. Be þ partaker of the afflictions of the gospel. And agayne. Garden thy selfe to suffer afflictions. Be saythful vnto the death, & I wil geue the a crowne of lyfe, saith the Lorde.

It

1. Cor. 15.

2. Tim. 1.

2. Tim. 4.

Apoc. 2.

3783 31001 **To Mr. Latimer.**

N. R. 44

In writing agayne, ye haue done
me an vnspokeable pleasure:
and I praye, that the Lorde make
requeste it you in that daye. For
I haue receyued great comforte
at your wordes, but yet I am not so
fylled withall, but y^e I thirst moche
more now the afore, to drinke more
of that cup of yours, wherein ye ming
gle vnto me profitable with pleasur.
I praye you good father, let me haue
one draught more to comforte my so
mache. For surely except the Lorde
assiste me with his gracionse ayde, in
the tyme of his seruice, I knowe I
shall playe but the parte of a white ly
uered knight. But truly my truste is
in hym, that in myne infirmitie he
shal tye him self strong, & that he can
make y^e coward, in his cause to fight
lyke a man. For now I looke dayly,
whā Diotryphes with his warriors
shall assault me, wherfore I pray you
good father, for that you are an olde
solowpar, and an experie warrior,
and God knoweth, I am but a yong
solowpar, and as yet of small experi
ence in these partes, helpe me I praye
you

Gardiner

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you to buckle on my harnesse. And
now I wolde haue you to thiike, that
these dartes ar cast at my head of some
one of Diotryphes or Amonius souldoyers.

The obiection of the Antoniane.

Al men meruell greatly, why you
suffer the libertie which you haue
granted vnto you, more then the rest)
do not go to masse, which is a thig (as
you know) now moche esteemed of all
men, yea and of the Quene her selfe.

Anton.
obiection.

The answer.

Because no man that layeth hande
on the plough and looketh backe, is
fytte for the Kingdome of God. And
also for the selfe same cause, why I
woulde wolde not suffer *Tim* to be cir-
cumcised: which is, that the truthe of
the gospell might remayne with vs
vncorrupted. *Gal. 2.* and againe, If I
buyld agayne the thinges which I de-
stroyed, I make my selfe a trespasser.
This is also an other cause, lest I
shoulde seme by outward facte, to al-
lowe the thing, which I am persua-
ded is contrarie to sounde doctrine;
and so shoulde be a stumbling blocke
vnto the weake. But woe be vnto him,
by whome offense commeth, it wer bet-
ter for him, y a milnestone wer hanged

N. Ryd.
Luc. 9.

Gal. 2.

Mat. 18.
Marc. 9.

about

about his necke, & he cast into the middes
of the sea.

H. L.
Ioan. 15.

Except the Lord helpe me, I shall
perish. For without me (saith
he) ye can doe nothing, moche lesse suf-
fer death of our aduersaries, though
the bloudy lawe now prepared against
vs. What it foloweth: If ye abide in me &
my wordes abide in you, aske what ye
will, & it shall be done for you. What can
be moze comfortable? Sir you make
answer your selfe so wel, & I can not
better it. Syr, I beginne now to smel,
what you meane by traueling thus
with me. you vse me as Wilney dyd
shew when he conuerted me, preten-
ding as though he wold be taught of
me, he sought wapes and meanes to
teache me: and so doo you, I thanke
you therfore most hartily. For in dede
you minister armour vnto me, wher
as I was vnarmed before & vnpro-
uided: sauing that I geue my selfe to
prayour for my refuge.

Anto. obi
ed, 2.

What is it the, that offendeth you so
greatly in this masse, & ye wil not bouch
safe ones eyther to heare it, or see it:
And frome whence cometh this new
religibpō your haue not you vled in
spines paste, to saue your selfe
I con-

I confesse vnto you my fault and N. Rid.
 ignorance. But knowe you, that for Answer
 these maters I haue done open pe-
 nance long agoe, bothe at Daules
 Crosse, & also openly in þe pulpit at St.
 Widge: and I trust god hath forgiven
 me this mine offence, for I did it vnder
 ignorance. But if ye be desirous to 1. Tim. 2
 know, & wil bouchsafe to heare, what
 thynges do offend me in the Masse, I
 wil rehearse vnto you those thynges
 which be most cleare, and seme to re-
 pugne most manifestly against god-
 des worde. And they be these. The
 strange tongue: The want of þe shew-
 ing of þe Lordes death: The breaking of þe
 Lordes comandement of hauing a com-
 munion: The sacramēt is not communica-
 ted to al, vnder bothe kindes, accordig
 to þe worde of þe Lord: The signe is sac-
 rillie worshipped, for the thing signi-
 fied. Christes passion is iniured; for-
 asmuch as this Masse sacrifice is affir-
 med to remaine for the purging of
 sinnes. To be sharte. The manifold su-
 persticions, & trifling fondenes which
 are in the Masse, and about the same.
 Better a few thynges wel pōdered, H. Loy.
 then to trouble the memoze with to
 moche, you shal preuayle moze with
 6 a prayeng

Math. 26
 The cause
 why
 the masse
 is to be ab-
 horred.



prayeng, than with standeng, though
mixture be best. For so one shall alle-
viate the tediousnesse of the other. I
entend not to contend muche with the
in wordes, after a reasonable account
of my faith given, for it shal be but in
vaine.

Joan. 19. They will save, as their fathers
saied. Whā they haue no more to saie.

2. Cor. 15. We haue a lawe, and by our lawe he

2. Tim. 3. ought to dye. Be ye stedfast & immo-

Joan. 15. uable, saith saint Paule. And agayn:

Coloss. 1. *persistite*, stande fast. And how oft is this

repeted: yf ye abide, yf ye abide. &c. But
we shall be called obstinate, sturdie, ig-
norant, headye, and what not: So y
a man hath neede of muche patience,
hauing to doo with suche men.

Answer. But yow knowe how great a crime
phil. 3. it is, to separate your selfe from the

communio or felowship of the church,
and to make a schisme, or diuision. yow
haue ben reported to haue hated the
sect of the Anabaptistes, and alwaies
to haue impugned the same. Where-
uer this was the pernicious error
of *Nouatius*, and of the heretikes called
(*Cathari*) that they would not commu-
nicate with the church.

N. Ryd. I knowe that the vnitie of y church
Answer is

is to be retained by all meanes, & the
same to be necessarie to saluacio. But
I doe not take the masse as it is at
this daie; for the communion of the
churche, but for a poppish deuile, wher
by bothe the commaundement and in
stitution of our salueour Christ (for y
often requesting of the remembraunce
of his deathe) is eluded, and the people
of god is miserably deluded. The secte
of the Anabaptistes, & the heresie of the
Ponatiens, ought of right to be con
demned, forasmuche as without any
iuste or necessarie cause, they wickedly
separated them selves from the com
munion of the congregation. For they
did not alledge, that the sacramentes
were vniuersely ministred, but turning
away their eyes fro the scriptures, wher
according to saint Pauls rule they
ought to examine the selues, & casting
their eyes vpon others, either ministres
or communicantes to the, they alwaies re
proued some thing, for y which they
abstained from the communion, as
from an vnholie thing.

I remembre y Caluine beginneth to ch
sute y Iherim after this sorte, in this lat
eng of Hilarie. The name of peace is
beautiful; & y opinio of vniue is sayre,
but

Caluine

1. Cor. 10.

Caluine

Caluine

H, Lary,

Hilarius

contra

Auxent,

Rem. 15.

but who don'teth, & to be & true & on-
ly peace of & church, which is Christen.
I would you hade that litle babe
ther should you see how muche is to
be geuen to vnitie. S. Paula when he
requirith vnitie, he sayneth alreedy he
withall *Secundum Iohannem Christum*, accord-
ding to Iesus Christ, no further. For
alreedy now of late yd euery barpe dym
vnitie, vnitie, yea & pr (quod I) but
in veritie, not in popery. Better is to
diner litle, than an vnitie in popery. I
hade nothing agayne, but fornefull
gieres, to considerment to & Colner.

Anon. ob
id. 4.

Cipri. li. 1.
Aug. epi
151.

But admitteth, he in the masse
that parauenture might be amended:
or at least made better: yea, seeing you
will haue it so, admitteth ther be a fault:
if you do not consent thereto, to by do
you trouble your self in vaine: don not
you knowe both by Ciprian & Augu-
stine, & comunitie of sacraments dothe
not defile a man, but consent of bellee-
uers.

N. Ryd.

If it wer any othe trauelling ceremony:
or if it wer som othe thing of it self in-
different (although I woulde wishe
nothing should be done in the church,
which dothe not edifie & same) yet for
the cōtinuance of the comū quietnes,
I could be content to beare it. But for
as much

as much as things done in the masse
tende openlie to the overthrowe of
Christes institution. I iudge that by
no meanes either in worde or dede,
I ought to consēt vnto it. As for that
which is objected out of the fathers, I
acknowledge it to be wel spoke, if it be
wel vnderstanded. But it is met of the
which suppose they are defiled, if any
secret vice be either in the ministers,
or in the communicat with the. And is
not ment of them which do abhorre
superstition, and wicked traditions
of men, and will not suffer the same
to be thrust vpon the selues, or vpon
the church, in steade of Goddes worde, &
the truthe of the gospell.

The marve bones of the masse are
altogether that detestable, & therefore
by no meanes to be borne withall; so
that of necessity & mending of it, is to
abolishe it for ever. For if you take a
mass oblation, & adoration, which doo
hang vpon consecration & transubstanc-
iation, the most papistes of them all will
not let a butto by the masse, as a thing
which they esteeme not, but for the gain-
ne & soloweth thereon. For if the right
the communion which of late was died,
were as gaineful to them, as the masse

H. L.

Note.

*Anten.
obit. 5.*



*Aug. li. 4
de Sym. c.
10.
In ep. post
vol. contra
Donat.*

*N. Rid.
Answer.
1. Tim. 3.
Apoca. 21
Ephes. 1.*

Gala. 6.

hath ben heretofore they wolde wille
we no moze for their masse: for the
groweth the grieve.

Consider into what dangers you
cast your self, if you forsake the Church:
and you can not but forsake it, if you
refuse to go to masse. For the Masse
is the sacrament of byttie. Without
the Arke ther is no saluacion. The Church
is the Arke and Peters shyppe. We
knowe this sayeng well enoughe.

We shall not haue god to be his father,
which acknowlegeth not the Church
to be his mother. Moreover without
the Church (sayeth S. Augustine) be
the lyfe neuer so wel spent, it shal not en
berite the kingdome of heauen.

The holie Catholique or vniuersal
Church, which is the communion of
sayntes, the howse of God, the Citty of
God, the spouse of Christe, the bodie
of Christe, the pylar, and stape of the
truth: This Church I beleue accord
ing to the Crede. This Church I do
reuerence, and honour in the Lord.
But the rule of this church is the
worde of God, according to which
rule, we go forwarde vnto lyfe: And
as many as walke according to this
rule. I saye with S. Paule, peace be
vpon

upon them; and upon Israel which
 pertaineth unto God. The gyde of
 this Church is the holie Ghost. The
 markes, wherby this Church is kno-
 wen vnto vs in this darke worlde,
 and in the myddes of this crooked
 & froward generation are these. The
 sincere preaching of goddes worde.
 The due administration of the Sa-
 cramentes. Charitie, and saychful ob-
 lertyping of Ecclesiastical discipline,
 according to the worde of God. And
 that church or congregation which is
 garnished with these markes, is in vo-
 rie dede that heauenly Hierusalem,
 which consisteth of those that be borne
 fro aboue. This is p mother of vss all.
 And by goddes grace, I will lve you
 the chylde of this Church. For the of
 this (I graunt) ther is no saluacion;
 and I suppose the residue of the pla-
 ces objected are rightly to be vnder-
 standed of this church only. In tymes
 paste (sayeth Chrysostome) ther were
 many wayes to knowe the Church of
 Christ, p is to say, by good life, by mira-
 cles, by chastitie, by doctrine, by mini-
 string p sacramentes. But from p tyme, p
 heresies dyd take holde of p churches, it
 is only knowe by p scriptures, which is

Phil. 1.
 The mar-
 kes wher-
 by the true
 church is
 knowne.

Apoc. 21.
 Ioan. 3.
 Gala. 4.

In op. im.
 Homi. 4.
 in Matth.

the true church. They haue al thinges
in outward shew, which the true church
hath in truth. They haue temples like
vnto ours.

1. Cor. 10

And in thende concludeth. Where-
fore onely by the scriptures do we knowe,
which is the true church. To the which
they say, the Masse is the sacrament of
vnitie. I answer. The breade which
we breake, according to the instituti-
on of the Lorde, is the sacrament of
thunite of Christes mysticall bodye.
For we being manie, are one bread;
and one bodye, sozasmuch as we al are
partakers of one breade. But in the
Masse, the Lordes institution is not
observed, for we be not all partakers
of one breade, but one deuoureth al-
e. So that (as it is vied) it maye seme
a sacrament of singularitie, and of a
certain special privilege for one sect
of people, whereby they maye be disce-
rned from the rest, rather then a sacrament of
vnitie, wherein our knitting together
in one, is better sauted.

R. Lary.

2. Cor. 6,

pea. What fellowship hath Christe
with Antichriste? Therefore is it not
lawfull to beare the yoke with papis-
tes. Come forth frome among the,
separate your selves frome the, sayeth
the Lorde. It is one thing to be of church

in dede, an' other thing to contrasayte
þ church. Wold god it wer well kno-
we, what is the saylak of þ church.
In þ kinges dayes that dead is, who
was the church of Englade. The king
& his fautors, & Mallemongers in
corners: yf þ king & þ fautors of his
procedinges, why be not we now the
church abiding in the same procedin-
ges: yf clancularie Mallemongers
myght be of the church, & yet contra-
ry þ kinges procedinges, why may not
we aswel be of the church, contraryng
the Quene's procedinges: Not al that
be couered with the title of þ church,
are the church, in dede. Separate thy
self from them that are such sayers, St.
Paul. Fro whō: The terte hath before,
yf any mā folowe othe, doctrine, &c.
he is putte by & knoweth nothing &c.
Weighe the hole terte, that ye may per-
ceiue, what is the fruite of contenti-
ous disputacions. But wherfore, are
such men sayed to knowe nothing,
whan they knowe so many thinges?
You knowe the olde verles.
Hoc est nescire, siue Christa plurima scire.
Si Christa hanc scis, scis est si castra nescis.
That is, This is to be ignorant to
knowe many thinges wout Christ. Yf
thow

1. Tim, 6.

1. Cor, 14.

1. Cor, 14.

Act. 1.

thou knowest Christ wel; thou knowest ynough, though thou knowe no more. Therfor would S. Paul know nothing, but Iesus Christ crucified &c. As many as are papistes, & masse mongers, they may well be sayd to knowe nothing, for they knowe not Christ; forasmuche as in their making they take muche awaye from the benefite and merite of Christ.

**Anton.
Mich. 6.**

That church which you haue described vnto me, is invisible, but Christes church is visible & knowne. For els why would Christ haue said,

Math. 18.

Go into the church, &c. For he had commaunded in vayne to go vnto the church, yf a man can not tell which is it.

**N. Rid.
Answer.**

The church which I haue described, is visible; it hath members which may be seene, & also I haue also declared, by what markes & tokens it may be knowen. But yf either our eyes are so daseled, yf we can not se it, or yf Sathe hath brought suche darkenes into the worlde, that it is harde to discerne the true church; that is not the fault of the church, but eyther of our blindness, or of Satheans darkenes. But yet in this most depe darkenes, there is

is one most cleare candle, which of it
selfe alone is able to put away al dar
kenesse. Thy worde is a candle vnto
my feete, and a lyght vnto my steppes.

The church of Christ is a Catho-
like or vniuersall church, disperled
throughtout the hole worlde: This
church is the great house of God, in
this are good men and euill mingled
together, goates and shepe, cozne and
chasse: it is the nette which gathereth
of all kynde of fisses: This church can
not erre, because Christ hath promised
it his spirite, which shall leade it into
al truth, and that the gates of hel shal
not preuaile against it, that he wil be
with it vnto the ende of the worlde: what
so euer it shal lose or bynde vpon earth,
shalbe ratified in heaue. &c. This church
is the pillar, and stay of the truth,
this is it for the which S. Augustine
sayeth be beleueth the Gospell. But
this vniuersall church alloweth the
mass, because the more parte of the
same alloweth it. Therfore. &c.

I graunt that the name of church
is taken after thre diuerse maners in
the scripture. Sometime for the hole
multitude of them which professe the
name of Christ, of the which they are
also

Psal. 119.

*Amon.
obier. 7.
2. Tim. 2.
Mat. 15.
Mat. 3. 12.*

*Ioan. 16.
Mat. 18.
23.*

*1. Tim. 3.
Cōtra epi.
funda. c. 5.*

*N. R. L.
Answer*

also named christians. But as **S. Paul**
Roma. 2. smeth of the Jew: Not every one is a
Roma. 9. Jew, y^e is a Jew outwardly. &c. Neither
yet all that be of Israel, are counted the
seed. Euen so not every one which is
Roma. 8. a christian outwardly, is a christia in
deede. For yf any man haue not the spi
rite of Christ, the same is none of his.
Therefore that church which is his bo
dy, and of which Christ is the head, sta
ndeth only of lyuing stones, & true chri
stians, not only outwardly in name &
title, but inwardly in harte & in truth.
But forasmuch as this church (whi
che is the seconde taking of y^e church)
as touching the outward fellowship, is
conteyned within that great house, &
hath with the same, outward societie
of the sacramentes & ministerie of the
worde, many thinges are spokē of that
vniuersal church (which **S. Austen** cal
leth the mingled church) which can
not truely be vnderstanded, but only of
that purer part of the church. So that
the rule of **Tyconius** (concerning the
mingled church) maye here wel take
place. When ther is attributed vnto
the hole church, that which can not
agree vnto the same, but by reason of
the one parte therof: that is either for
cha

Augu. de
doctr. christ.
lib. 3. ca. 32.

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Chri
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les,
haue
mie:
So of
(221)

the multitude of good men, which is
the church in dede; or for the multi-
tude of euil men, which is the malig-
nant church, and synagoge of Sa-
chan: And is also the thirde taking of
the church, of the which, althoughe
there be seldomer mention in the scri-
ptures, in that signification; yet in the
wo:ld, even in the most famous as-
sies of christendome, this church hath
borne the greatest sloynge. This dis-
tinction presupposed of the thre sortes
of churches, it is an easy matter, by a
figure called *Synecdoche*, to geue to the
mingled and vniuersall church, that
which can not truly be vnderstanded,
but onely of thone parte ther of.

But yf any man wyl stryde affirme,
that vniuersalitie doth so pertayne
vnto the church, that whatsoeuer
Christ hath promised to the church,
it must nedes be vnderstanded of that,
I woulde gladye knowe of the same
man, where that vniuersall church
was in the tyme of the Patriarkes, &
Prophetes, of Noe, Abraham, & Mo-
ses; (at suche tyme as the people wold
haue stoned hym) of Belus, of Bete-
mie: in the tyme of Christ, & the disper-
sa of 7 Apostles in 7 tyme of Arrius,
Iohan

Apo. 20



*Exod. 17.
3. Reg. 19.
Hir. 6.*

Theo. ecc.
bis. 12. c. 15
61.

Lysa in
Matt.

De penis,
dist. 1. c. ec
clesia.
lib. 1. c. 33.

When Constantius was Emperour,
and Felix bishoppe of Rome, succeeded
Liberius. It is worthie to be noted,
that Lysa writeth vpon Matthew. The
churche (sayeth he) doth not stande in
men by reason of their power, or digni-
tie, whether it be Ecclesiastical or secu-
lar: for many princes and popes, and
other inferiours haue ben founde to
haue fallen awaye from God. Therefore
the churche consisteth in those persones,
in whome is true knowlage, and confes-
sion of the faith, and of þe true. Will
men (as it is in a glose of the decrees)
are in the churche in name, and not
in deede. And S. Augustine, contra Cres-
conium grammaticum sayeth. Who so euer
is afrayed to be deceiued by the darke-
nesse of this question, let him aske coun-
saile at the same church of it: which
church, the scripture doth poynie out
without any doubtfulnesse. All my
notes which I haue written and ga-
thered out of suche authors as I haue
redde in this matter, and suche like,
are comme into the handes of suche,
as will not let me haue the least of all
my written booke: wherein I am en-
fected to expayne of them vnto god,
for they spoile me of all my laboure,
which

which I haue take in my studye these
many yeares. My memorie was ne-
uer good, for helpe wherof I haue v-
sed for the moste parte, to gather out
notes of my reading and so to place
them, that therby I might haue had
the vse of them, when the tyme requi-
red. But who knoweth, whether this
be goddes wil, & I shulde be thus or-
dered, and spoiled of the poore learnig
I haue (as me thought) in store, to
thintent & I now destitute of & shuld
fro henceforth learne onely to knowe
to Paule, Christ, & hym crucified. The
Lord graunt me herin to be a good y^{oung}
scoler, & to learne this lesse so wel, &
neither death, nor life, wealth, nor
wo. &c. make me euer to forgette that
Amen. Amen.

1. Cor. 2,

I haue no more to saye in this ma-
ter, for you your selfe haue said al that
is to be sayed. That same beehement
sayeng of S. Augustine. I wolde not
beleue & gospell. &c. was w^{orth} to trouble
many me, as I remember I haue redde
it well qualified of Philippe Melanch-
ton, but my memorie is altogether slip-
perie. This is in effect. The church
is not a iudge, but a witness. Ther-
fore in his time & lightly offmared & test-
imony

H. Lary.



Mel. de et
elg.

1. C. 1.

Church.

Theo. ecc.
bis. l. 2. c. 15
61.

Lysa in
Matt,

De penit.
dist. 1. c. cc
clesia.
lib. 1. c. 33.

whan Constantius was Emperour,
and Felix bishoppe of Rome, succeeded
Liberius. It is worthie to be noted,
that Lysa writeth vpon Mathew. The
churche (sayeth he) doth not stande in
men by reason of their power, or digni-
tie, whether it be Ecclesiastical or secu-
lar: for many princes and popes, and
other inferiours haue ben founde to
haue fallen away from God. Therefore
the churche consisteth in those persones,
in whome is true knowlage, and confes-
sion of the faith, and of h^e truthe. Enill
men (as it is in a glose of the decrees)
are in the churche in name, and not
in dede. And S. Augustine, *contra Cres-*
conium grammaticum sayeth. Who so euer
is asfayed to be deceiued by the darke-
nesse of this question, let him aske coun-
saile at the same church of it: which
churche, the scripture doth poynte out
withour any doubtfulnesse. All my
notes which I haue written and ga-
thered out of suche autors as I haue
redde in this matter, and suche like,
are comme into the handes of suche,
as will not let me haue the least of all
my written booke: wherin I am en-
forced to expayne of them vnto god,
for they spoile me of all my labours,
which

which I haue take in my studie these
many yeares. My memorie was ne-
uer good, for helpe wherof I haue v-
sed for the moste parte, to gather out
notes of my reading and so to place
them, that therby I might haue had
the vse of them, when the tyme requi-
red. But who knoweth, whether this
be goddes wil, y I shulde be thus or-
dered, and spoiled of the poore learnig
I hade (as me thought) in schoole, to
the intent y I now destitute of y, shuld
fro henceforth learne onely to knowe
to Paule, Christ, & h'm crucified. The
Lord graunt me herin to be a good yōg
scoler, & to learne this lesō so wel, y
neither death, nor life, wealth, nor
wo. &c. make me euer to forgette that
Amen. Amen.

1 Cor. 2,

I haue no more to saye in this ma-
ter, for you your selfe haue said al that
is to be sayed. That same vehement
sayeng of S. Augustine. I wolde not
beleue y gospel. &c. was wōt to trouble
many me, as I remēber I haue redde
it well qualified of philippe Melanch-
tō, but my memorie is altogether slip-
perie. This it is in effect. The church
is not a iudge, but a witnessse. Ther-
fore in his time y lightly offered y tes-
timony

H. Lary.



Mel. de et
alef.

1 Cor.
church.

timony of h church, & h outwarde mi-
 nisterie of preaching, & reiected h out-
 warde worde it selfe, sticking only to
 thep inward reuelatios. Such rashe
 cōtempt of h worde poked and droue
 S. Augustine into y excessive vehemē-
 ce. In h which, after the bare sounde
 of the wordes, he might seme to suche
 as do not attaine vnto his meaning,
 that he preferred the church farre be-
 fore y gospel, & that the church hath a
 free authoritie ouer the same: but that
 godly man neuer thought so. It werc
 a sayeng worthy to be brought furth
 against y Anabaptistes, which thinke
 y opē ministerie to be a thing not ne-
 cessary, if they any thing esteemed such
 testimontes. I wolde not sticke to as-
 firme, y h more parte of y great house,
 y is to save of y hole vniuersal church,
 maye easely erre: & agayne, I wolde
 not sticke to affirme, y it is one thing
 to be gathered together in y name of
 Christ, & an other thing, to come to-
 gether w a masse of tholy goost going
 befoze. For in y first Christ ruleth, in
 the later the Deuil beareth y swinge:
 and how than can any thing be good,
 that they go about: fro this later shall
 our Sixe Articles come furth agayne
 into

2: ≈...

into the light, they them selves being
very darkenesse. But it is demaunded,
whether the sounder or better parte
of the catholike church, maye be seene
of men, or no? S. Paule saith: The
Lorde knoweth the that are his. What
manner of speaking is this in commē-
dation of the Lorde, if we knowe as
well as he who are his? Well: thus is
the texte: The sure foundation of God
standeth still, and hath this scale: the
Lorde knoweth them that are his. And
let every man that nameth the name of
Christ, departe fro iniquitie. Nowe how
many are ther of the hole Catholike
church of England, which departe fro
iniquitie: How many of p noble men,
how many of the bishops or cleargie,
how many of p riche mē, or marchaū-
tes, how many of the Quenes coun-
sellors: yea, howe many of the hole
realme? In how small roome than
I praise you, is the true church within
the realme of England: and wher is
it: and in what state? I had a receipt
of myne owne, well grounded (as they
say) when I began, but now it is fal-
len by the waie.

General Counsels represent p vniuer-
sal church & haue this promise of Christ:

¶ 2

where

A questiō

Answer.



Amos.
obich. 8.

Matth. 18 where two or thre be gathered toge-
ther in my name, ther am I in the myd-
des of them. If Christ wil be present
with. ii. or. iiij. than muche more wber
ther is so great a multitude. &c. But in
generall counsels Masse hath ben ap-
proued, and bled. Therfore, &c.

N. Ryd.

Of the vniuersall church which is
mingled of good, and badde, thus I
thinks. Whanloener they which be
chief in it, which rule and gouerne þ
same, and to whome the rest of the
hole mysticall body of Christ both o-
bey, are the lyuely members of Christ
and walke after the guyding & rule of
his worde, and goo befoze the flocke
towards euerlasting life: than vn-
doubtedly Couñsels gathered together
of such guydes and Pastours of the
christian flocke, doo in dede represent
the vniuersal church, and being so ga-
thered in þ name of Christ, they haue
a promise of the gyft, and guyding of
his spirite into all truthe.

But that any such counsell hath at
any tyme allowed the masse, suche a
one as ours was of late, in a straunge
tongue, and stuffed with so many,
absurdities, errors, & superstitions,
that I bitterly denye, and I affirme it
to

to be impossible. For like as ther is no
agremēt betwene light & darknesse be
twene Christ & Belial: so surely super-
stition, & the syncre religio of Christ:
will worshipping, and the pure worshipping
of God, such as God requireth of his,
that is, in spirite and truth: cā neuer
agree together.

2. Cor. 6.

1o. 1. 4.

But ye wil saye, wher so great a
cōpany is gathered together, it is not
credible, but ther be two, or thre, ga-
thered in þ name of Christ. I answer.
If ther be one hūdrēd good, & two hū-
dred badde, forasmuche as þ decrees,
& ordināces are pnoūced accoꝝding to
the greater nūbre of the multitude of
voīces, what cā þ lesse nūbre of voīces
auayle? It is a knowne thing, & a com-
men proverbe: Often tymes the grea-
ter parte, overcommeth the better.

A prover-
be.

As touching general counsells, at
this pꝛesēt I haue no moze to say, thā
you haue sayd. Only I refer you to
your owne experieñce, to thinke of our
cōtrei parliamēts & cōuocaciōs: how
& what ye haue there seē, & heard. The
moze part in my time did bzīg furthe
þ sixe articles, soz thē þ king wolde so
haue it, being seduced of certeyn. Af-
terward þ moze part did repeale the
same

H. Lary.

The incō-
stancie of
the Eng.

*Ep̃ b̃ parla
mentes ad
conuocati
onem.*

*Deat be,
the best
phisition
to the
faithful.*

*Amon.
obedi, 9.*

*N. Ridly.
Answ.
Ep̃s. 5.*

same, our good Iosias willing to haue it so. The same articles now again (alas) another greater, but worse part, hath restored. O what an vncertaintie is this? But after this sort most commonly are mans proceedings. God be merciful vnto vs. Who shal deliuer vs from such tormentes of minde? Therefore is death y best phisition, but vnto y faithful, who shew together (& at once) deliuereth from all griefes. you must thinke this wittie vpon this occasion, because you would nedes haue your papir blotted.

If the matter shoulde go thus, that in general counsailes men shoulde not stode to the more numbze of the hole multitude, I meane of them whiche ought to geue voices, then shoulde no certaine rule be left vnto y church, by the whiche controuersies in weightie matters might be determined, but it is not to be beleued, y Christ woulde leaue his church destitute of so necessarie a helpe and sauegarde.

Christe, who is the moste louing spouse of his espoused y church, who also gaue him selfe for it, y he might sanctifie it vnto himselfe did geue vnto it abundantly all thinges, which are necessarie to saluation. But yet so, that the church shoulde declare it self

obedient vnto him in al thinges, and
 kepe it selfe within the boudes of his
 commandementes, and further not
 to seke any thing which he teacheth
 not: as necessary vnto saluaciō. Now
 further, for determination of al cōtro-
 uersies in Chyistes religiō: Chyist him-
 selfe hath left vnto the church not on-
 ly Moyses, and the prophetes, whome
 he willeth his church in al doubtēs to
 go vnto, & aske cōsel at, but also h̄ gol-
 pelles, & the rest of the body of the ne-
 we testament: in the whiche whatsoe-
 ner is harde in Moyses & h̄ prophetes,
 whatsoeuer is necessarie to be knowē
 vnto saluation is reueled & opened.

Luc. 16.

Esa. 8.

So that now we haue no nede to
 fawe, who shall clyme into heauen, or
 who shall go downe into the depth, to
 tell vs what is nedefull to be done.
 Chyist hathe done both, & hath cōmen-
 ded vnto vs h̄ worde of faith, which
 also is aboundantly declared vnto vs
 in his worde wrytten, so ȳ hereafter if
 we walke earnestly in this waie to h̄
 serching out of h̄ truth, it is not to be
 doubted, but through h̄ certaine bene-
 fite of Chyistes spirit, which he hath p-
 mised vnto his, we may finde it, & ou-
 taine euerlastig life. Should mēne as-

Rom. 10.

Luc. 11.

D + fe

Be counsell of the dead for þe living, saith
Esai. 8. **E**late? Let them go rather to þe law, & to
 the testimonie. &c. **C**hriste sendeth the
Ion. 5. **I**nto the scriptures, sayeng: search the
 scriptures. I remembre a like thing
Hieron. in wel spoken of Hierome. Ignorance
23. Math. of þe scriptures is the mother and cause
 of al errours. And in another place as
 I remembre in the same authour The
 knowlege of þe scriptures is þe fode of
 everlasting life. But nowe me thinketh,
 I enter into a verie broad sea, in that
 I begine to shewe, either out of þe scrip-
 tures the selues, or out of þe auncient
 writers, how muche þe holy scripture
 is of force to teache þe trueth of our re-
 ligion. But this is it, that I am nowe
 about, þe Christe wold haue the church
 his spouse in al doubtles to aske counsell
 at þe word of his father writte, & saith-
 fully left and commended vnto it in
 both testamētes the old and the newe.
 Neither do we reade þe Christ in any
 place hath laied so great a burthen vpon
 þe members of his spouse, þe he hath com-
 manded them to go to the vniuers-
Rom. 15. **R**om, 15. **W**hat soever thinges are
 written (saith Paule) are written for
 oure learning. And it is true, that
 Christ

Christ gaue vnto his churche, some
Apostles, some Prophets, some Euā^{Eph. 4.}
gelistes, some shepherdes, and tea-
chers, to the edifying of the saintes,
till we all come to the vnitie of faith,
&c. But that all men should mete to-
gether, out of all partes of the world,
to define of the articles of our faith,
I neither finde it commaunded of
christe, nor witten in the worde of
God.

There is a diuersitie betwixt thin-^{H Laim}
ges pertaining to God, or faith: and
Politique or ciuile matters. For in the
firste we muste stande onely to the
scriptures, which are able to make vs
al perfecte, and instructed vnto salua-^{1. Tim. 3.}
tion, if they be well vnderstanded.
And they offre them selues to be wel
vnderstanded onely to them, whiche
haue good willes, and geue themsel-
ues to studie and prayer. Neither are
there any men lesse apt to vnderstand
them, then the prudent and wise men
of the worlde.

But in the other, that is in Ciuile
or Politique matters, often tymes the
magistrates doe tolerate a lesse euil,
for auoiding of a greater: as they
whiche haue this sayeng ofte in their
D 5 monethes

mouthes. Better an inconvenience, the
 a mischief: and it is the propertie of a
 wise mā (saith one) to dissemble, many
 thinges: And he that canne not dissem-
 ble, can not rule. In which sayenges
 they betwape themselues, that they
 doe not earnestlye weighe, what is
 iuste, what is not. Wherfore, so al-
 muche as mans lawes, if it be but in
 this respect only, & they be deuised by
 men, are not able to bryng any thig to
 perfection, but are enforced of neces-
 sitie, to suffre many thinges out of
 square, & are compelled som tyme to
 wyne at & worste thinges, seing they
 knowe not howe to maintaine the co-
 mon peace & quiet otherwise, they do
 ordaine that the moze part shall take
 place. you know what these hides of
 speeches mea: I speake after & maner
 of me: ye walke after & maner of me,
 al me are liers. And y of S. Augustin,
 if ye liue after mānes reaso, ye do not
 liue after the will of God.

Gal. 3.
1. Cor. 3.
Rom. 3.
Psal. 116.
Li. 1. retr.
cap. 10.

Anton.
object. 10.

N. Rid.
answer.

yf ye saie, & counsels haue somtimes
 erred, or maie erre: howe than shoulde
 we beleue the catholike Church: for
 the counsels are gathered by & autoritie
 of the catholike church.

From maye be to be in dede, is no
 good argumēt. But fro being, to maie

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be, no man doubteth, but it is a most
 sure argument. But now that coun-
 cels haue sometime erred, it is mani-
 fest. Howe manie coñcels were there
 in þe east part of þe worlde, which cōde-
 ned þe Aicene coñcill: & al those which
 wold not forsake the same, they called
 by a sclāderouse name (as they thou-
 ght) *Homousians*. Was not *Athanasius*,
Chrysostome, *Cyille Eustachius*, mēberie wel
 learned, and of godly life banished
 and cōdemned as famous heritiques,
 & þe by wicked coñcelles? Howe many
 thinges are there in the Canons & cō-
 stitucions of the counselles, whiche
 the papistes themselues do much mi-
 like? But here paraduēture one man
 will saie vnto me: We wil graūt pou
 this in prouincial counselles, or coun-
 cels of some one naciō, þe they maye
 sometimes erre: Forasmuche as they
 do not represent þe vniuersal churchē,
 but it is not to beleued, þe þe generall &
 full coñcels haue erred at any time.
 Here if I had my bookes of þe coñsel-
 les, or rather suche notes as I haue
 gathered out of those bokes, I coulde
 bring some thing, which should serue
 for this purpose. But now seig I haue
 them not, I wil recite one place onely
 out

Soer. eccl.
hist. l. 2.

Soer. eccl.
H. l. 1. c.
24. 32.
Theod. l.
5. cap. 34
Obiectio.

Answer.

Li. 2. de
 bap. cons.
 don. cap. 3

out of S. Aug. which (in my iudgement)
 may suffice in this matter in steede of
 many. Who knoweth not (sayeth he)
 that holy scripture is so set before vs,
 that it is not lawfull to doubt of it, and
 that the letters of Bishops, may be re-
 proued by other wyser mennes wordes,
 and by councelles: and that the counsels
 themselves, which are gathered by pro-
 uinces and countries, do geue place to
 the autoritie of the generall and full coun-
 cels: and that the former general coun-
 cels are amended by the later, whan as
 by some experience of thinges, eyther
 that which was shut vp, is opened: or
 that which was hid, is known. Thus
 muche of Augustin. But I wil pleade
 with our Antoniane, vpon matter con-
 fessed. Here with vs whan as papi-
 strie reigned, I praye you, how doeth
 that booke, which was called þe Bishop-
 pes booke, made in the tyme of King
 Henry the eight, wherof the B. of win-
 chester is thought to be either the first
 father, or chief gatherer: how dothe it
 (I saye) sharply reprove the Floren-
 tine counsell, in which was decreed
 the supremacie of the Bishop of Ro-
 me, & that with the consent of the Em-
 perour of Constantinople, and of the
 Gre-

The By
 shopps booke.
 4.

Winchester
 1534
 1535

Grecians: So that in those dayes our
learned auncient fathers and bishope
pes of Englande, did not stricke to as-
sirme, that a generall counceill myght
erre. But me thinketh, I heare an o-
ther man despising all that I haue
brought furth, & sayeng. These which
you haue called councelles, ar not wo-
rthy to be called counceilles, but rather
assembles, and conuenticles of hereti-
kes. I pray you sy, why do you iudge
them worthy of so launderous a na-
me? Because (sayeth he) they decreed
thinges heretical, cōtrary to true god-
lynes, and sounde doctrine, & against
the sayth of christen religiō. The cause
is weighty, for the which they ought
of ryght so to be called. But yf it be so,
that al counceilles ought to be dispised,
which decree any thyng contrarie to
sounde doctrine, and the true worde,
which is accoꝝding to godlynes: so as
much as the masse, suche as we haue
had here of late, is openly against the
worde of God, so lothe it must folowe
of necessitie, that all suche counceils, as
haue approued suche masses, ought of
ryght to be fledde and despised; as con-
uenticles, and assemblies of men that
straye from the truthe.

1. Tim. 6.

And

The B. of
Romes and
toris.

Englands
abused
the popes
supremacy

Con. Cars
ibarg. 3.

Can. 22.

Anton.
obiel. 11.
Epi. 43.

Another man alledgeth vnto me þ
antozitie of the B. of Rome, without
whiche neither cā the counsels (saith he)
be lawfully gathered, neither being
gathered determine any thing concer-
ning religion. But this objection is
only grounded vpon the ambitious &
shamelesse maintenance of þ Romishe
tyranny, & vsurped dominion ouer the
cleargie, which tyranny we Englishe
men (long ago) by the consent of the
hole realme, haue expelled, and abusi-
red. And howe ryghtly we haue done
it, a lytle booke set furth, *De vraye pote-
statē*, (that is, of bothe the powers) doth
clerely shewe. I graunt that the Ro-
mishe ambition hathe gone about to
challenge to it self, and to vsurpe suche
a priuilege of olde tyme. But the coun-
sell of Carthage, in the yere of our Lozde
457. did openly withstande it, and al-
so the counsell at Milene: in the whiche
S. Augustine was present, did prohibit
any appellations to be made to Bis-
shoppes beyond the sea.

S. Augustine saith: the good men
are not to be forsaken for the euill, but
the euill are to be bozned withal for the
good. ye will not saie (I knowe) that in
our congregations all be euill,

3

I speake nothing of the goodnesse
or euesnesse of your cōgregacions, but
I fight in Christs quarel against the
masse, which dothe utterly take away
& ouerthrowe the ordinaunce of Christ.
Let that be take quite away, & thā the
particiō of the wal þ made þ strife, shal
be broke doune. Nowe to the place of
S. Aug. for bearing with the euill for
the goods sake, ther ought to be added
other wordes, which the same wyter
hath expessedly in other places. That
is: yf those euill men do cast abroad no
seedes of false doctrine, nor leade other
to destruction, by their example.

It is perillous to attempt any new
thing in the church, which lacketh ex
ample of good men. Nowe muche
more perillous is it to commit any act
vnto the which, the example of the
prophetes, of Christ, and of the Apost
les are contrary. But vnto this your
facte, in absterning from the church
by reason of the masse, the example of
the Prophetes, of Christ, & of the Apo
stles are cleane contrary. Therefore.
ec. The first part of the argument is
euidēt; and the seconde part I proue
thus. In the tymes of the Prophetes,
of Christ, and his Apostles, althynges
were

Aug. li. 3.
cont. lites
ras parm.
Cap. 23.

Anon.
object, 12.

Luc. 21.

Acto. 3.

Acto. 13.

were most corrupt. The people was miserably geuen to superstition. the priestes dispised the lawe of God: and yet notwithstanding, we neither read that the prophetes made any scismes or diuisions, and Christ himselfe haunted the temple, and taught in the temple of the Iewes. Peter and Iohan went vp into the temple at þ ninth hour of prayer. Paule after the reading of the lawe, being desired to saie somthing to the people, did not refuse to doe it. yea, further no man can shewe, that either the Prophetes, or Christ, and his Apostles, did refuse to praise together w others, to sacrifice, or to be partakers of the Sacramentes of Moyses lawe.

N. Rid.

Ans.

I graunt the former parte of your argument: and to the seconde parte I saie, that although it containe many true thinges: as of the corrupt state in the times of the Prophetes, of Christ, and the Apostles, and of the temple, being haunted of Christ and his Apostles, yet notwithstanding the seconde parte of your argument is not sufficientely proued: for ye ought to haue proued, that either the prophetes, either Christ, or his Apostles did in the temple

ple, communicate with the people, in
any kinde of worshipping which is
forbidden by the lawe of God, or re-
pugnat to the worde of God. But I can
no wher be shewed. And as for the
churche, I am not angry with it, &
I neuer refused to goe to it, and to
praise with the people, to heare I word
of God, and to doe all other thinges
what soeuer maye agree with I word
of God. S. Augustin speaking of the
ceremonies of I Iewes (I suppose in
the Epistle *Ad Iunarium*) although he
graunt, they greivously oppressed I
people, both for the nombre, and bur-
dage of the same, yet he calleth them
burdens of the lawe, whiche were
delivered vnto them in the worde of
God, not presumptions of men, which
notwithstanding if they were not co-
trarie to gods worde, might after a
sort be borne with al. But nowe seeing
they are contrarie to those thinges,
whiche are in the worde of God
written, whether they ought to be
borne of any Christian or no, let him
iudge, which is spiritual, which sea-
reth God more then man and loueth
everlasting life, more then this shorte
e and

Ep. 119.

Tob. 1.

3. Reg. 13.

4. Reg. 23.

and transitorie life. To that which
was saied, that my facte lacketh exa-
ple of the godly fathers, that haue go-
ne befoze the contrary is most euident
in the hystorie of Tobit. Of whome it
is sayed, that whan al other went to þe
golden calnes, which Hieroboam the
King of Israel hadde made. he him-
selfe alone fledde all their companies,
and gotte him to Ierusalem, vnto the
temple of the Lorde, and there wor-
shipped the Lorde God of Israel. Did
not the man of God threate greuous
plages, both vnto the priestes of Be-
thel, and to the altar which Hierobo-
am had there made after his owne fa-
tasse: Which plagis King Iosias the
true minister of god did execute at the
time appointed. And where doe we
read that the Prophets, or thapostles,
did agree with the people in their Ido-
latrie: When as the people went a
whoring with their hill alters, for
what cause (I praye you) did the Pro-
phetes rebuke the people so muche, as
for their false worshipping of God af-
ter their owne mindes, and not after
Gods worde: For what was so much
as that was: wherfoze the false Pro-
phetes

phetes ceased not to maligne the true
 prophetes of God: Therfore they bet
 them, they banished them. et. Solwe
 elles (I prae you) can you understā
 de, that S. Paule alledgeth, whan he
 saith: What cōcorde hath Christ with
 Beliall? Either what part hath the be
 leuer with the infideler? how agreeth
 the temple of God with Images? for
 ye are the temple of the liuing God, as
 God himselfe hath said: I will dwell
 among them, and walke among them,
 and wil be their God, and they shall be
 my people. Wherfore come out from a
 mong them, and separate your selves
 from them (sayeth the Lorde) & touche
 none vncleane thing, so will I receiue
 you, and will be a father vnto you, and
 ye shall be my sonnes and dowghters,
 sayeth the Lorde Almighty.

Judith that holpe woman wolde
 not suffer her self to be defiled with
 meates of the wicked. All the sayntes
 of God which trulye feared God, whē
 they haue ben prouoked to doo any
 thing which they knewe to be contra
 ry to goddes lawe, haue chosen to dye
 rather than to forsake the lawes of
 their God. Wherfore the Machabees

Hier. 20.

Hebr. 11.

2. Cor. 6.

Leuit. 26.

Esa. 51.

Judith. 13

2. Mac. 7.

2

put

Com. 2.

Ep. gaudi
17 cap. 23.

put the selues in dainger of death, for
the defense of the lawe; yea and at
lenght dyed māfully in the defense of
the same. Yf we doo praise (sayeth, S.
Augustine) the Machabees, and that
with greate admiraciō, bicause they did
scoutely stande euen vnto death, for the
lawes of theyr countrey: how muche
more ought we to suffer al thinges for
our Baptisme, for the sacrament of the
body and bloud of Christ: &c. But the
supper of the Lorde, such a one (I mea
ne) as Christ commaundeth vs to ce
lebrate, the masse vtterly aboliseth &
corrupteth most shamefully.

H. Lary.

Who am I, that I should adde any
thing to this, which you haue so well
spoken. Nay, I rather thanke you &
you haue boughed to minstre so ple
tisfull armour to me, being otherwise
altogether vnarmed, sayng that he
can not be left destitute of helpe, which
rightly trusteth in the helpe of God.

Psal. 9.

I only learne to die in reading of
the new testament, and am euer now
and than prayeng vnto my God, that
he wil be an helper vnto me, in time
of nede.

Anon.
o hug. 13,

Being you are so obstinately set a
gainst

gainst the masse, that you affirme, be-
cause it is done in a tongue not vnder-
standed of the people, & for other cau-
ses (I can not tell what) therfore it is
not the true sacrament, ordeined of
Christ: I begin to suspecte you that
you thinke not catholically of baptisme
also: Is our baptisme, which we doo
in a tongue vnknewen to the peo-
ple, the true baptisme of Christ or no?
If it be, then dothe not the straunge
tongue hurt the masse. If it be not the
baptisme of Christ, tell me how were
you baptised: Or whether ye will (as
the Anabaptistes doe) that all which
were baptised in latyn, should be bap-
tised againe in the English tongue.

Although I wold wishe baptisme
to be geuen in þe bulgar tounge for the
peoples sake, which are present, that
they maye the better vnderstande theyr
owne professyon, & also be moze hable
to teache their children the same, yet
notwithstanding ther is not lyke ne-
cessitie of the bulgare tongue in Bap-
tisme, as in the Lordes supper. Bap-
tisme is geuen to childre, who by rea-
son of their age are not able to vnder-
stand what is spokē vnto the, what to gi-
ue soeuer it be. The Lordes supper is &

N. Ryd.
Answer



note.):

ought to be geuen to them, that are
werē. Moreover, in Baptisme which
is accustomed to be geuen to children
in the Latin tonge, all the substantial
poyntes (as a man wolde saye) which
Christe commaunded to be done, are
observed. And therfore I iudge, that
Baptisme to be a perfectte and true
baptisme, and that it is not only not
nedefull, but also not lawfull for any
man so Christened, to be Christened
againē. But yet notwithstanding,
they ought to be taught the Catechisme
of the Christen sayth, whan they
shall come to yeares of discretion:
Which Catechisme, who so euer des-
piseth, or will not desirously embrace,
and willingly learne, in my iudgemēt
he plaieth not þ parte of a Christiane
man. But in the popishe masse are wa-
ring certayn substantialles: that is to
saye, thinges commaunded by þ word
of God to be observed in ministrati-
on of the Lordes supper: of the which
ther is sufficient declaration made be-
fore.

H. L.

Wher you say, I wolde wishe:
surely I wolde wishe, that you had
spoken moze vehemently, and to haue
sayed it is of necessitie, that all thin-
ges

ges in the congregation shoulde be
done in the bulgare tongue, for the di-
speng and comforte of them that are
present. Notwithstanding that the
childe it selfe is sufficiently baptised in
the Latin tongue.

Forasmuche as I perceine you are
so stidie (I wil not save, obstinately)
bent, & so wedded to your owne opini-
on, & no gentle exhortaciōs, no holisome
counsailes, no other kinde of meanes
can call you homie to a better mynde:
ther remaineth that which in lyke ca-
ses was wont to be & only remedye a-
gainst stiffnecked, & stubburne pions:
& is you must be hapred by the lawes,
and compelled either to ovey whether
ye wil or no, or elles to suffer & which
a rebell to the lawes ought to suffer.
Doo you not knowe that who soeuer
refuseth to obeie the lawes of the real-
me, he bewrayeth himselfe to be an e-
nemye to his countrye? Doo you
not knowe that this is & rediest waie,
to stirre up sedition, and ciuil warre?
It is better that you shoulde beare
your owne synne, then that through
therauple of your bzeache of the com-
men lawes, the comen quiete shulde
be disturbed. How can you save, you

Anton.
obiect, 14

E 4 will

will be the quenes true subiecte, whē
as you doo openly pprofesse, that you
will not kepe her lawes?

*N. Rid.
Answer.*

O heuenly father, the father of all
wisdom, vnderstanding, and true
strenght, I beseeche thee for thy only
sonne our saueour Christes sake, loke
mercifully vpon me wretched creatur,
and sende thine holpe spirite into my
brest, y not only I maye vnderstande
according to thy wisdom, how this
pestilent & deadly dart is to be bozne
of, and with what answer it is to be
beaten backe, but also when I must
ioyne to fight in the fielde for the glo-
rye of thy name, that then I being
strengthened with the defence of thy
right hande, maye manfully stande
in the confession of thy faith, and of
thy truethe, and continue in the same
vnto the ende of my life, through
the same our Lorde Iesus Christ. A-
men.

Nowe to the obiection. I graunt it to
be reasonable, that he whiche by wor-
des & getilnesse cā not be made yeald
to y is right & good, shoulde be bzidled
by y strait correctiō of y lawes: y is to
saye, he y wil not be subiect to gods
word, must be punished by y lawes. It

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is true & is commonly sayde. He & will
not obeie the gospel, muste be tamed
& taught by the rigour of the lawe.
But these thinges ought to take place
against him, whiche refuseth to doo
that is right & iuste, according to true
godlines: not againste hym, whiche
can not quietly beare supersticious, &
the ouerthrowe of Chyistes instituci-
ons: but doth hate and detest from his
harte, such kinde of proceedinges, and
that for the glorie of & name of God.
To that which ye saie, a transgressour
of & common lawes belraileth him
selfe to be an enemy of his countrie:
suerly a man ought to loke vnto & na-
ture of & lawes, what maner of lawes
they be whiche are broke. For a faith-
ful Chyristia ought not to thik alike of
al maner of lawes. But & saing ought
onelye truelye to be vnderstanded of
suche lawes, as be not contrarie to
gods worde. Otherwise whosoever
loue their contrie in treath, (that is
to say, in god) they wyl alwayes iudge
(if at any time the lawes of God and
man be thone contrarie to the other) *Act. 4.*
that, a mā ought rather to obeie God
then man. And they that thinke other
wise, and pretende a loue to their
e s coutrie,

countre, forasmuche as they make
theyr countre to fight as it were a-
gainst God, in whome consisteth the
onely state of the countrey: surely I
doo thinke, that such are to be iudged
most deadly enemies and traitours
to their countre. For they that fight
against God, which is the safetie of
their countre, what doe they els, but
go about to bring vpon their countreis
a present ruine and destruction. But
they that do so, are woorthily to be iud-
ged enemies to their countre, and be-
traitours of the Realme: Therfore. &c.

But this is the readiest way (ye say)
to stir by sedicion, to trouble & quiete
of the comen welth, therfore are these
thiges to be repressed in time by force
of lawes. Beholde Satan dothe not
ceasse to practise his olde giles, and ac-
customed subtilties. He hath euer this
darte in a readines to hurle against
his aduersaries, to accuse them of sedi-
tion, that he maye bring them (if he
can) in daunger of the higher powers.
For so hath he by his ministers al-
waies charged the prophetes of God.
Achab saied vnto Elias: arte thou he
that troubleth Israell. The false pro-
phetes also complained to their prin-
ces

*Satan by
his minis-
ters doo
alwaies
charge the
godly with
sedition.*

*3. Reg. 18.
Hier. 26.*

tes of Hieremie, & his wordes were
 seditious and not to be suffered. Dyd
 not the Scribes and Pharises falsely
 accuse Christ, as a seditious person, &
 one y^e spake against Cesar? Did they
 not at the laste, crie, if you let this man
 go, you ar not Cesars frende? The D^r
 ratour Tertullius, howe dothe he accuse
 Paule before Felix the highe deputie? *Luc. 23.
Ioan. 18.*
 We haue founde this man (saith he)
 a pestilens felowe, and a stirrer of seditiō
 vnto all the Jewes in the hole worlde.
 et. But I praye you were these men
 as they were called, seditious persōs:
 Christ, Paule, & the Prophetes? God
 forbid. But they were of false men, fal
 sely accused. And wherfore I praye
 you: but bicause they reprovēd (before
 the people) their giles, superstition, &
 deceites. And whan the other coulde
 not bere it, and would gladly haue
 hade them taken out of the waie, they
 accused them as seditious persons,
 and troublers of the commē wealthe
 that being by this meanes made hate
 full to the people and Princes, they
 might the more easely be snatched vp
 to be tormētēd, and put to deathe. But
 how far they were from all sedition,
 theyr hōle doctrine, life, and con
 uersa

Luc. 23.

Ioan. 18.

AB. 24.

conuersacion doeth well declare. For
that which was objected last of al, that
he can not be a saythfull subiect to his
prince, which professeth opely, that he
wil not obserue the lawes, which the
prince hath made: here I would wish,
that I might haue an indifferent iud-
ge, and one that feareth God, to whose
iudgement in this cause I promise I
will stande.

I answere therfore, a man ought to
obey his prince, but in ϕ Lord, & neuer
against the Lord. For he that know-
ingly obeieth his prince against God,
dothe not a duetie to the prince, but is
a deceauer of the prince, and an helper
vnto him to worke his owne destruc-
tion. He is also vnjust which geueth
not the prince, that is the princes, and

Theodor. to God that is Goddes. Here com-
eccl. bish. meth to my remembzaunce, that no-
li. 4. ca. 5. table sayeng of *Valentinianus*, the Empe-
Euse. eccl. rour for cholyng the Bishop of *Millai*
bisho. li. 4 me. Set him (sayeth he) in the Bishops
cap. 4. seate, to whome yf we (as man) do of-
Niceph. li fende at any tyme, maye submit our
3. cap. 35. selues. *Doliscarpus* the most constaunt
martir, whan he stode befoze the chief
ruler, and was comaunded to blasphe-
me Christ, & to sweare by the fortune
of

of Cesar. &c. He answered wth a mylde
spirite: we are taught (saith he) to geue
honour vnto princes and those powers
which be of God, but suche honoure as
is not contrarie to Gods religion.

Wetherunto ye se good father, how
I haue in wordes onely made (as it
were) a flor: he before the sight, which
I shortly loke after, and howe I haue
begonne to prepare certaine kindes of
weapons, to fyght against the aduer-
saries of Christ, and to muse with my
selfe, howe the dartes of the olde ene-
mye maye be borne of: and after what
sorte I maye smite him agayne with
the twoorde of the spirite. I learne also
hereby, to be in bre with armour, &
to assaye, howe I can go armed.

Eph. 6

In Tyndall where I was borne,
not farre from the scottishe borders, I
haue knowen my contreyemen watch
night and daye in their harnesse, such
as they had, that is, in their Jackes: &
their speares in their handes (you call
them northe gads) specially whā they
had any priuie warnyng of the com-
ming of the scottes. And so doyng, al-
though at euery such bickerings some
of them spent their lyles, yet by suche
meanes like pratie men they defended
their

1 Pet. 5.

Math. 24

1 Pet. 4.

their countrie. And those that so dyed,
I thinke, that befoze God they died in
a good quarel, and their offsprig and
progenie, all the countrie loued them
the better for their fathers sakes. And
in the quarel of Christ our salueour, in
the defence of his owne diuine ordi-
nances, by the which he geueth vnto
vs lyfe and immortallitie: yea, in the
quarrell of faythe, and Christian reli-
gion, wherein resteth our euerlasting
saluation, shal we not watche: shal we
not goo alwayes armed: euer looking
whā our aduersarie (which lyke a roa-
ring Lyon seeketh whom he maye de-
uour) shall come vpon vs by reason of
our slouthfulnesse: yea, and we be vnto
vs, yf he cā oppresse vs at vniwares,
which vndoubtedlye he will do, yf he
fynde vs sleeping. Let vs awake ther-
fore, for yf the good man of the house
knewe what houre the thiefe woulde
come, he woulde surely watch, and not
suffer his house to be broken vp. Let vs
awake therfore I saye, and let vs not
suffer our house to be broken vp. Res-
sist the Devil (sayeth S. James) and
he will flye from you. Let vs therfore
resist him manfullye, and taking the
crosse vpon our shoulders, let vs folowe

ONE

our captaine Christ, who by his olone
bloude, hath dedicated and halowed
the waye which leadeth vnto the fa-
ther, that is, to the light which no mā
can attayne, the fountayne of euerla-
sting iopes. Let vs folowe I saie, whe-
ther he calleth and allureth vs, that af-
ter these afflictions, which laste but for
a momēt, wherby he trieth our faith,
as golde by the fire, we maye euerla-
stinglye raigne, and triumphe with
him in the glorie of the father, & that
thzough the same our Lorde, and Sa-
uiour Iesus Christ, to whom with the
father and the holy ghoost be all ho-
nour and glorie nowe and for euer.
Amen. Amen.

1. Tim. 6.

Good father, forasmuch as I haue
determined with my selfe, to powze
for the these my cogitacions into your
bosome: Here me thinketh, I se you so
denly lyfting vp your head towards
heauen, after your maner, & than lo-
kyng vpon me with your propheticall
continuaunce, & speaking vnto me, w
these or lyke wordes. Truste not my
sonne (I beseeche you vouchsafe me the
honour of this name, for in so doing
I shal thinke my self both honoured &
loued of you) Trust not I say my sonne

- 1. Cor. 4.** to these worde weapons: for the King-
 dome of God, is not in wordes, but in
 power. And remember alwayes the
 wordes of the Lord: doo not imagine a
 farrehande. what & how you wil speake,
Mat. 10. for it shalbe geue you, even in that same
Marc. 11. howe what ye shall speake, for it is not
 ye that speake, but the spirite of your fa-
 ther which speaketh in you. I praye
 you therfore father, praye for me, that
 I maye cast my hōle care vpon hym,
 and trust vpon him in al perilles. For
 I knowe, and am surely perswaded,
 that what soeuer I can imagine or
 thinke aforehand, it is nothing: except
 he assiste me with his spirite, when
Ephes. 6. the tyme is. I beseeche you therfore fa-
 ther, praye for me, that such a cōplete
 harnesse of the spirite, suche boldnesse
 of mynde may be geue vnto me, that
 I maye out of a true faith saye with
Psal. 44. Dauid: I wil not truste in my bowe, &
 it is not my sworde that shall saue me.
Psal. 147. For he hath no pleasure in the strenght
 of an horse. &c. But the Lordes delyte is
 in them that feare hym, and put theyr
 trust in his mercy. I beseeche you pray,
 praye: that I maye entre this fight,
 only in the name of God: and that
 when all is past, I being not over-
 come

come through his gracious ayde may
remayne, and stande faste in hym, tyl
that daye of the Lorde, in the which to
them that obtayne the victorie shall be
geuen the lyuely *Manna* to eate, and a
triumphant crowne for euermore. *Apos. 2.*

Now father, I praye you helpe me
to buckle on this geare a little better.
For you knowe y dependes of Sathā,
beyng an olde souldiar, and you haue
collered with hym er now: blessed be
god that hath euer aided you so well.
I suppose he maye wel holde you at
the baye, but traly he wil not be so wil
lyng (I thynke) to ioyne with you, as
with vs ponglenges *Apos. 2.*

Sir I beseeche you, let your seruant
reade this my badlyng vnto you, and
nowe and then, as it shall seme vnto
you best, let poure penne rāne on my
booke, spare not to blotte my paper.
I geue you good leaue.

As touching this *Antoniam*, whome
I haue here made mine aduersarie,
lest paradventure anie ymaginacion
might carie you amisse, and make
you thinke otherwile then I ment:
Knowe you that I haue alluded to
one Antonie a moost cruell Bishop of
the Arrianes, and a very violent perse-
cutor

2. Cor. 4. to these wordes weapons: for the King-
dome of God, is not in wordes, but in
power. And remember alwayes the
wordes of the Lord: doo not imagine a
fauchande. what & how you wil speake,
for it shalbe geue you, even in that same
horre what ye shall speake, for it is not
ye that speake, but the spirite of your fa-
ther which speaketh in you. I praye
you therfore father, praye for me, that
I maye cast my houle care vpon hym,
and trust vpon him in al perilles. For
I knowe, and am surely perswaded,
that what soeuer I can imagine or
thinke aforehand, it is nothing: except
he assiste me with his spirite, when
the tyme is. I beseeche you therfore fa-
ther, praye for me, that such a com-
plete harnesse of the spirite, suche boldnesse
of mynde may be geue vnto me, that
I maye out of a true faith saue with
Psalm 44. Dauid: I wil not truste in my bowe, &
it is not my sworde that shall saue me.
Psalm 147. For he hath no pleasure in the strengthe
of an horse. &c. But the Lordes delyste is
in them that feare hym, and put there
trust in his mercy. I beseeche you pray,
praye: that I maye entre this fight,
only in the name of God: and that
when all is past, I being not ouer-
come

come through his gracions ayde may
remayne, and stande faste in hym, tyl
that daye of the Lozde, in the which to
them that obtayne the victorie shall be
geuen the lyuely *Manna* to eate; and a
triumphant crowne for euermore.

Now father, I praye you helpe me
to buckle on this geate a little better.
For you knowe y dependes of Sathā,
beyng an olde souldiar, and you haue
collered with hym er now: blessed be
god that hath euert aided you so well.
I suppose he maye wel holde you at
the baye, but truly he wil not be so wil
lyng (I thynke) to ioyne with you, as
with vs ponglenges.

Sir I beseeche you, let your seruante
reade this my badlyng vnto you, and
nowe and then, as it shall seme vnto
you best, let your penne rāne on my
booke, spare not to blotte my paper.
I geue you good leaue.

As touching this *Antonius*, whome
I haue here made mine aduersarie,
lest peradventure anye ymaginacion
might carie you amisse, and make
you thinke otherwise then I ment:
knowe you that I haue alluded to
one Antonie a moost cruell Bishop of
the *Arianes*, and a very violent perse-
cutor

Victor. li.
3. de perfec-
tion. As
phrica.

enter of them that were Catholique,
and of a right iudgemēt. To whom
Hunericus a Tyrant of the Vandales,
knowing Antonies scarcenes commit-
ted his hole auozitie, that he should
either turne the Christiāns which bele-
ued well, vnto his false Religion: or
els to punish and toment them at his
pleasure. Which thing Antonius toke
in hande to doe, and executed the same
against a great nombze, but specially
against two moost godlie Bishoppes,
and moost constant in the doctrine,
whiche was accordyng to godlinesse.
The name of thone was *Engenius* an a-
ged man, thother was named *Habes-
deum*. This Later as it appeared by
Victors Hystorie of the persecutions
of the Vandales, boeth the Tyranne,
and the false counterfaite Bishop de-
sired muche to haue turned vnto
their most pestilent heresie. This *Hab-
es deum*, was bishop of the Citie *T-mah-
lune* wher Antonie had ben bishop be-
fore. And when Antonie had becom
hym (as the Goyle saith) with diuers
and sundze persecutions, and had
loude the souldiar of Chytre alwaies
constant in his Confessid: it is sayd,
that length in a great rage he swore,
and

and sayd to his frendes on this wise:
yf I make hym not of our Religion, yet
am I not Anomie: It is incredible
what harmes and troubles he put
hym to, what crueltie he practised a-
gainst him, and it wer to long nowe
to describe the same vnto you. But the
man of God stode allwayes vnmoue-
able, and in the confession of Chris-
tes faith remained ever vnto the ende,
the constant and vntoyled souldiare
of Christe. This good Bishop *Habes de-
um*. I praye to God our heauely father,
to geue me grace, that I maye saith-
fullye folowe, through our Lord Iesus
Christe, Amen.

By: I haue caused my man not H. Lay.
onely to reade your armour vnto me,
but also to write it out: for it is not on-
ly no bare armour, but also wel buck-
led armour. I see not how it could be
better. I thanke you euen from the
botome of my harte for it, and my
prayer you shall not lacke, trusting
that you do like for me. For in de-
ther is the helpe. &c. Manye thinges
make confusion in memoize. And if
I were as wel learned as was Saint
Paule I wolde not bestowe muche
amongest them further then to gather
them,

them and spurgal to, when and where
as occasion were geuen, and water
came to minde: for the lath shall be
their shote anchour, staye, and
refuge.

Gare you well in Christe.

A cōclusion to the Reader.

In this conference and talke be-
twene these twoo great learned
men and holy martyrs of Christ,
thou perceauest (good Reader) the
causes wherefore they with y^e losse
of landes, goodes, frendes, and all the
worldes wealth, chosed rather most
terrible merciles deathe, than by the
deniall of the truthe to liue with an
euil conscience (in an open vntruthe) for
a tyme in this synfull slipperry worlde.
Thyne indifferencie vnderstandeth, that
they endured that long enprisoning,
that strait feping, that vngentil entrea-
ting, and cruel handling, not vpon an
obstinate heart, nor foward disposiciō
(being

(being otherwile men most gentle and
tractable) muche lesse vpon any desper-
ate temerities: but considering the ve-
gent weight of the cause (for the which
they suffred) necessarily to require a
playne confession: after they had exami-
ned, debated, and thoroughly tryed out
the matter to the vttermost: forasmuche
as it was geue vnto them of God, not
only that they should beleue in Christ,
but also suffre for hym: and scing they
were segregated and specially chosen
to defende the gospel, they contemnyng
the tender trembling of the cowardly
fleshe, and setting all fleshely pollicies
aparte, buckled on them the armour of
God, that they might stande manfully
against the assaultes of the deuil, and
with the target of a firme faith extin-
guyshe the fyrie darteres of the wicked: &
so haue ioyously finished their course, re-
stifyng with their blood Goddes eter-
nall truthe vnto the worlde. Testifyng
(I saye) the myghtie power, the suffici-
encie and sinceritie of Goddes written
worde, and the comfort exhibited by the
same to all saythfull in the true vse and
participacion of Christes holy sacramen-
tes ministred according to his owne in-
stitution. Testifyng, what the true ca-
tholike

holife church of Christ is in dede, and
by what markes it is certainly knowen.
Testifieng as wel what troubles and pe-
riles of the worlde, the same church is
subiect vnto: as also what weight of e-
ternall glorie the momentany tryssing
afflictions bring to suche as continue in
that true afflicted catholife church, be-
holding not ioyes sene, but ioyes that
are not sene. Testifieng, that lyke as
Christ being h head of his mysticall bo-
dy h catholyke church, geueth lyfe & sal-
uacion vnto all the mēbres of the same:
euen so who so ever is out of that church,
can not be partaker of saluaciō and
lyfe. Testifieng, what damnacion hang-
geth ouer thē that prophane or corrupt
the holy ordinaunce of God in the Sa-
cramētes and ministerie of the church:
as the Papistes in their Masse & other
superstitious cōtrefait godseruice do.
Testifieng, what causes moued these
two blessed Martirs with many moo-
besydes (and ought to moue all that in-
tende to be partakers of lyfe and salua-
cion with Christ in his kyngdome) to ab-
horre & absceyne frō the popishe Masse
nowe set vp by Saran, & Antichrist in
England again. Testifieng, how farre
& in what thynges every subiect ought
and

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and may lawfully obeye the hygher pow-
wers, and wherein disobeye. Testifyeng
finally, how dangerous & damnable a
mater it is for any christian to credite &
do after the shauen swarme of Masse
priesles & papistes: who lyke most noto-
rious theues and sacrilegers not onely
robbe þ true catholike church of Christ
of her ryght name, & arrogantly & fosly
clothe them selues withall (by colour &
pretense wherof they robbe the people
of their goodes to make them selues
riche, and lyke rauening wolues exer-
cise all merciles murder and tyrannye
agaynst the saintes and flocke of Christ,
that withstande their blasphemye, as
these two martirs most learnedly & con-
stauntly did) but also robbe God the fa-
ther of his honour, God the sone of his
humanitie, merite and priesthoode, and
God the holy Ghost of his eternall di-
uine doctrine.

Thus haue these two blessed martirs
testified vnto the worlde (for goddes ec-
lecte sake) the certaintie of his vnsailing
truthe, and daüger of his blasphemous
enemies the papistes falshead.

Judge now (gentil reader) whether
it is better for thee to abyde patiently
thy most mercifull louing heavenly fa-
thers



there rodde vnder Chriftes crosse, in
fessing the trueth with these holy mar-
tirs, to thy eternal saluacion, or to flyde
backe into the filthie soile of popishe-
nesse, and so in partaking the papistes
pleasures & ease of the tottering worlde
for a very shoure tyme, to be partaker al-
so of their iuste deserued plagies in the
tormentes of hell among those hypocri-
tes to thy greater damnacion.

The Lorde God geue thee his light
to embrace and obeye the persecuted
trueth, & to iudge rightly nowre in this
tryeng tyme of the crosse, that thou
be not damned with the wicked
worlde, for being ashamed to
beare thy crosse after thy
crucified Chrift.

Amen.

I. V.

A brief declaracion
of the Lordes Supper, written by
the syngular learned man, and most
constaunt Martir of Iesus Christ,
Nicholas Ridley Bishop of Lon-
don prisoner in Oxforde, a litel
before he suffred deathe for
the true testimonie of
Christ.

Roma. 8.

For thy sake are we killed all daye
long, and are compted as shepe
appointed to be slayne.

Neuertheles in all
these thinges we o-
uercome through
him, that lo-
ued vs.

Anno. 1555.

**The B. of
Rome and
his
pretence.**

**Englande
abhorred
the popes
supremacy**

**Con. Cars
ibarg. 3.**

Can. 22.

**Anton.
obsc. 11.
Epi. 43.**

Another man alledgeth vnto me þ
antozitie of the B. of Rome, without
whiche neither cā the coslels (saith he)
be lawfully gathered, neither being
gathered determine any thing concer-
ning religion. But this objection is
only grounded vpon the ambitious &
shamelesse maintenance of þ Romishe
tyranny, & vsurped dominion ouer the
cleargie, which tyranny the Englishe
men (long ago) by the consent of the
hole realme, haue expelled, and aban-
doned. And howe ryghtly we haue done
it, a lytle booke set furth, *De vniuersali pote-
state*, (that is, of bothe the powers) doth
clerely shewe. I graunt that the Ro-
mishe ambition hath gone about to
challenge to it self, and to vsurpe suche
a priuilege of olde tyme. But the cos-
sell of Carthage, in the pere of our Eorde
457. did openly withstande it, and al-
so the counsell at Milaine: in the whiche
S. Augustin was present, did prohibit
any appellations to be made to Bil-
shoppes beyond the sea.

S. Augustine saith: the good men
are not to be forsaken for the rull, but
the euell are to be bozned withal for the
good. we will not lape (I trauise) that in
our congregations all be euill,

I speake nothing of the goodnesse
or euilnesse of your cōgregacions, but
I fight in Christes quarel against the
masse, which dothe utterly take away
e ouerthrowe the ordinaunce of Christ.
Let that be take quite away, & thā the
particiō of the wal p made p strife, shal
be broke doune. Nowe to the place of
S. Aug. for bearing with the euill for
the goods sake, ther ought to be added
other wordes, which the same wytter
hath expessedly in other places. That
is: yf those euill men do cast abroad no
seedes of false doctrine, nor leade other
to destruction, by their example.

Aug. li. 3.
cont. linc
ras parm.
Cap. 2. 3.

It is perillous to attempt any new
thing in the church, which lacketh ex
ample of good men. Nowe muche
more perillous is it to commit any act
vnto the which, the example of the
prophetes, of Christ, and of the Apost
les are contrary. But vnto this your
statte, in absteyning from the church
by reason of the masse, the example of
the prophetes, of Christ, & of the Apo
stles are cleane contrary. Therefore
ec. The first part of the argument is
euidens, and the seconde part I proue
thus. In the tyme of the prophetes,
of Christ, and his Apostles, such thynges
were

Anton.
object. 12.

Luc. 21.

Act. 3.

Act. 13.

were most corrupt. The people was miserably given to superstition: the priestes dispised the lawe of God: and yet notwithstanding, we neither read that the prophetes made any scismes or divisions, and Christ himselfe haunted the temple, and taught in the temple of the Jewes. Peter and Iohan went vp into the temple at the ninth holwe of prayer. Paule after the reading of the lawe, being despyred to say somthing to the people, did not refuse to doe it. yea, further no man can shewe, that either the prophetes, or Christ, and his Apostles, did refuse to praye together wth others, to sacrifice, or to be partakers of the Sacramentes of Moyses lawe.

N. Rd.

Ans.

I graunt the former parte of your argument: and to the seconde parte I saie, that although it containe many true thinges: as of the corrupt state in the times of the prophetes, of Christ, and the Apostles, and of the temple, being haunted of Christ and his Apostles, yet notwithstanding the seconde parte of your argument is not sufficientely proued: for ye ought to haue proued, that either the prophetes, either Christ, or his Apostles did in the temple

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ple, communicate with the people, in
any kinde of worshipping which is
forbidden by the lawe of God, or re-
pugnat to the worde of God. But I can
no wher be shewed. And as for the
churche, I am not angry with it, &
I neuer refused to goe to it, and to
praise with the people, to heare the word
of God, and to doe all other thinges
what soever maye agree with the word
of God. S. Augustin speaking of the
ceremonies of the Iewes (I suppose in
the Epistle *Ad Iulianum*) although he
grant, they greivously oppressed the
people, both for the nombre, and bond-
age of the same, yet he calleth them
burdens of the lawe, whiche were
delivered vnto them in the worde of
God, not presumptions of men, which
notwithstanding if they were not con-
trarie to gods worde, might after a
sort be borne with al. But nowe seeing
they are contrarie to those thinges,
whiche are in the worde of God
written, whether they ought to be
borne of any Christian or no, let him
iudge, which is spiritual, which se-
ureth God more then man and longeth
enclaving life, more then this shor-
t

Ep. 119.

e and

Tob. 1.

3. Reg. 13.

4. Reg. 23.

and transitorie life. To that which
was saied, that my facte lacketh exa-
ple of the godly fathers, that haue go-
ne befoze the contrary is most euident
in the hystorie of Tob. Of whome it
is sayed, that when al other went to y^e
golden calves, which Hieroboam the
king of Israel hadde made. he him-
selfe alone fledde all their companies,
and gotte him to Jerusalem, vnto the
temple of the Lorde, and there wor-
shipped the Lorde God of Israel. Did
not the man of God threate greuous
plages, both vnto the priestes of Be-
thel and to the aulter which Hierobo-
am had there made after his owne sa-
tisfaction: Which plagis king Iosias the
true minister of god did execute at the
tyme appointed. And where doe we
read that the Prophets, or thapostles,
did agree with the people in their Ido-
latrie: When as the people went a
whoring with their hill aulter, for
what cause (I praye you) did the Pro-
phetes rebuke the people so muche, as
for their false worshipping of God af-
ter their owne mindes, and not after
Gods worde: For what was so much
as that was: wherfore the false Pro-
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phetes ceased not to maligne the true
 prophetes of God: Therfore they bet
 them, they banished them. et. Some
 elles (I praise you) can you understan-
 de, that S. Paule alledgeth, when he
 saith: What cōcorde hath Chrust with
 Beliall: Either what part hath the be-
 leuer with the insideler: or how agreeth
 the temple of God with Images: for
 ye are the temple of the living God, as
 God himselfe hath said: I will dwell
 among them, and walke among them,
 and wil be their God, and they shall be
 my people. Wherfore come out from a-
 mong them, and separate your selves
 from them (sayeth the Lorde) & touche
 none vncleane thing, so will I receiue
 you, and will be a father vnto you, and
 ye shall be my sonnes and dowghters,
 sayeth the Lorde Almightye.

Judith that holpe woman wolde
 not suffer her self to be defiled with
 meates of the wicked. All the sayntes
 of God which trulye feared God, whē
 they haue ben prouoked to doo any
 thing which they knewe to be contra-
 ry to goddes laue, haue chosen to dye,
 rather than to forsake the lawes of
 their God. Wherfore the Sacerdotes
 put

Hier. 20.

Hebr. 11.

2. Cor. 6.

Leuit. 26.

Esa. 51.

Judith. 13.

2. Mac. 7.

Cor. 2.

Ep. gaudē

ty cap. 23.

put the selues in danger of death, for
the defense of the lawe; yea and at
length dyed manfully in the defense of
the same. Yf we doo praise (sayeth, S.
Augustine) the Machabees, and that
with greate admiraciō, because they did
stoutely stande even vnto death, for the
lawes of theyr countrey: how muche
more ought we to suffer al thinges for
our Baptisme, for the sacrament of the
body and bloud of Christ: &c. But the
supper of the Lorde, such a one I mea
ne) as Christ commaundeth vs to ce
lebrate, the masse vtterly aboliseth &
corrupteth most shamefully.

H. Lary.

Who am I, that I should adde any
thing to this, which you haue so well
spoken. Nay, I rather thanke you &
you haue boughased to minstre so pla
tisfull armour to me, being otherwise
altogether vnarmed, sayng that he
can not be left destitute of helpe, which
rightly trusteth in the helpe of God.

Psal. 9.

I only learne to die in reading of
the new testament, and am euer now
and than prayng vnto my God, that
he wil be an helper vnto me, in time
of nede.

Anton.

o bug. 13.

Being you are so obstinately set a
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gainst the masse, that you affirme, be-
cause it is done in a tongue not under-
standed of the people, & for other cau-
ses (I can not tell what) therefore it is
not the true sacrament, ordained of
Christ: I begin to suspecte you that
you thinke not catholically of baptism
also: Is our baptism, which we doe
in a tongue unknowne to the peo-
ple, the true baptism of Christ or no?
If it be, then dothe not the straunge
tongue hurt the masse. If it be not the
baptisme of Christ, tell me how were
you baptised: Or whether ye will (as
the Anabaptistes doe) that all which
were baptised in latyn, should be bap-
tised againe in the English tongue.

Although I wold wishe baptism
to be geuen in þ vulgar tongue for the
peoples sake, which are present, that
they maye the better vnderstande their
owne professyon, & also be more hable
to teache their children the same, yet
notwithstanding ther is not lyke ne-
cessitie of the vulgare tongue in Bap-
tisme, as in the Lordes supper. Bap-
tisme is geuen to childre, who by rea-
son of their age are not able to vnder-
stand what is spokē vnto the, what tong-
ue soeuer it be. The Lordes supper is &

N.Ryd.

Answer

note.):

ought to be gotten to them, that are
wert. Moreover, in Baptisme which
is accustomed to be gotten to children
in the Latin tongue, all the substantial
poyntes (as a man wolde saye) which
Christe commaunded to be done, are
obserued. And therfore I iudge, that
Baptisme to be a perfectte and true
baptisme, and that it is not only not
needfull, but also not lawfull for any
man so Christened, to be Christened
again. But yet notwithstanding,
they ought to be taught the Catechis-
me of the Christen sayth, when they
shall come to yeares of discretion:
Which Catechisme, who so euer des-
piseth, or will not desirously embrace,
and willingly learne, in my iudgemēt
he plaieth not þ parte of a Christiane
man. But in the popishe masse are wa-
ring certayn substantialles: that is to
saye, thinges commaunded by þ word
of God to be obserued in ministrati-
on of the Lordes supper: of the which
ther is sufficient declaration made be-
fore.

H. L.

Wher you say, I wolde wishe:
surely I wolde wishe, that you had
spoken moze behemētly, and to haue
sayed it is of necessity, that all thinges

ged in the congregation shoulde be
done in the bulgare tongue, for the di-
speng and comferte of them that are
present. Notwithstanding that the
childe it selfe is sufficiently baptised in
the Latin tongue.

Forasmuche as I perceiue you are
so stiffe (I wil not saye, obstinately)
bent, & so wedded to your owne opini-
on, & no gentle exhortaciōs, no hollesome
counsailles, no other kinde of meanes
can call you home to a better mynde:
ther remaineth that which in lyke ca-
ses was wont to be & only reinedye a-
gainst stiffenecked, & stubburne pions:
& is you must be hapred by the lawes,
and compelled either to obey whether
ye wil or no, or elles to suffer & which
a rebell to the lawes ought to suffer.
Doo you not knowe that who soeuer
refuseth to obeye the lawes of the real-
me, he bewrayeth himselfe to be an e-
nemye to his countrey? Doo you
not knowe that this is & reddest waie,
to stirre vp sedition, and ciuill warre?
It is better that you shoulde beare
your owne synne, then that through
therauple of your bzeache of the com-
men lawes, the comen quiete shoulde
be disturbed. Now can you saye, you

Anton.
obiect, 14

will be the quenes true subiecte, whē
as you doo openly professe, that you
will not kepe her lawes?

*N. Rid.
Answer.*

O heuenly father, the father of all
wisdom, vnderstanding, and true
strenght, I beseeche thee for thy only
sonne our sauour Christes sake, loke
mercifully vpon me wretched creature,
and sende thine holpe spirite into my
brest, & not only I maye vnderstande
according to thy wisdom, how this
pestilent & deadly dart is to be bozne
of, and with what answer it is to be
beaten backe, but also when I must
ioyne to fight in the fielde for the glo-
rye of thy name, that then I being
strengthened with the defence of thy
right hande, maye manfully stande
in the confession of thy faith, and of
thy trueth, and continue in the same
vnto the ende of my life, through
the same our Lord Iesus Christ. A-
men.

Nowe to the objection. I graunt it to
be reasonable, that he whiche by wo-
des & getilnesse can not be made yea
to þ is right & good, shoulde be bidden
by þ strait correctiō of þ lawes: þ is to
saye, he þ wil not be subiect to gods
word, must be punished by þ lawes. It

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is true & is chēmenly sayde. He & will
not obeie the gospel, muste be camed
& taught by the rigour of the lawe.
But these thinges ought to take place
against him, whiche refuseth to doo
that is right & iuste, according to true
godlines: not againste hym, whychē
can not quietly beare superstitious, &
the ouerthrowe of Christes instituci-
ons: but doth hate and detest from his
harte, such kinde of proceedinges, and
that for the glorie of & name of God.
To that which ye saie, a transgressour
of & common lawes betraileth him
selfe to be an enemy of his countrie:
suerly a man ought to loke vnto & na-
ture of & lawes, what maner of lawes
they be whiche are broke. For a faith-
ful Christia ought not to thik alike of
al maner of lawes. But & saing ought
onelye truelye to be vnderstanded of
suche lawes, as be not contrarie to
gods worde. Otherwise whosoever
loue their contrie in treach, (that is
to say, in god) they wyl alwayes iudge
(if at any time the lawes of God and
man be thone contrarie to the other)
that, a mā ought rather to obeie God
then man. And they that thinke other
wise, and p̄tende a loue to their
e s countrie,

Act. 4.

countrie, forasmuche as they make
theire countrie to fight as it were a-
gainst God, in whome consisteth the
onely state of the countrey: surely I
doo thinke, that such are to be iudged
most deadly enemies and traitours
to their countrie. For they that fight
against God, which is the safetie of
their countrie, what doe they els, but
go about to bring vpon their countrie
a present ruine and destruction. But
they that do so, are woorthily to be iud-
ged enemies to their countrie, and be-
traitours of the Realme: Therfore.

But this is the readiest way (ye say)
to stir vp sedition, to trouble & quiete
of the comen welth, therfore are these
thiges to be repressed in time by force
of lawes. Beholde Sathan dothe not
ceasse to practise his olde giles, and ac-
customed subtilties. He hath euer this
darte in a readines to hurle against
his aduersaries, to accuse them of sedi-
tion, that he maye bring them (if he
can) in danger of the higher powers.
For so hath he by his ministers al-
waies charged the prophetes of God.
Achab saied vnto Elias: arte thou he
that troubleth Israell. The falsse pro-
phetes also complained to their prin-
ces

*Satan by
his minis-
ters doo
alwaies
charge the
godly with
sedition.
3. Reg. 18.
Hier. 26.*

ces of Hieremie, & his wordes were
seditionous and not to be suffered. Dyd
not the Scribes and Pharises falsely
accuse Christ, as a seditionous person, &
one & spake against Cesar? Did they
not at the laste, crie, if you let this man
go, you are not Cessars frende? The Do-
ctour *Tertullius*, howe dothe he accuse
Paulle before Felix the highe deputie?
We haue founde this man (saith he)
a pestilēt felowe, and a stirrer of seditiō
vnto all the Jewes in the hole worlde.
et. But I praye you were these men
as they were called, seditionous persons:
Christ, Paulle, & the Prophetes? God
forbid. But they were of false men, fal-
sely accused. And wherfoze I praye
you: but bicause they reprovned (before
the people) their giles, supersticion, &
deceites. And whan the other coulde
not bere it, and would gladly haue
hade them taken out of the waie, they
accused them as seditionous persons,
and troublers of the commen wealthe:
that being by this meanes made hate-
full to the people and Princes, they
might the more easely be snatched vp
to be tormētēd, and put to deathe. But
how far they were from all sedition,
thejr hole doctrine, life, and con-
uersa

Luc. 23.

Ioan. 18.

Act. 24.

conuersacion doeth well declare. For
that which was objected last of al, that
he can not be a saythfull subiect to his
prince, which professeth openly, that he
will not obserue the lawes, which the
prince hath made: here I would wish,
that I might haue an indifferent iud-
ge, and one that feareth God, to whose
iudgement in this cause I promise I
will stande.

I answer therfore, a man ought to
obey his prince, but in þ Lord, & neuer
against the Lord. For he that know-
ingly obedieth his prince against God,
dothe not a duetie to the prince, but is
a deceauer of the prince, and an helper
vnto him to worke his owne destruc-
tion. He is also vnjust which geueth
not the prince, that is the princes, and

Theodor. to God that is Goddes. Here com-
geck, bish. meth to my remembzaunce, that no-
li. 4. ca. 5. table sayeng of *Valentinianus*, the Empe-
Euse. eccl. rour for chosyng the Bishop of *Millai*
bisho. li. 4. m. Set him (sayeth he) in the Bishops
cap. 4. seate, to whome yf we (as man) do of-
Nicoph. li fende at any tyme, maye submit our
3. cap. 35. selues. *Polycarpus* the most constaunt
martir, whan he stode befoze the chief
ruler, and was comaunded to blasphe-
me Christ, & to sweare by the fortune
of



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of Cesar. &c. He answered to a mylde
spirite: we are taught (saith he) to geue
honour vnto princes and those powers
which be of God, but suche honoure as
is not contrarie to Gods religion.

Whetherunto ye se good father, howe
I haue in woordes onely made (as it
were) a flourish befoze the sight, which
I shortly loke after, and howe I haue
begonne to prepare certaine kindes of
weapons, to fyght against the aduer-
saries of Christ, and to muse with my
selfe, howe the dartes of the olde ene-
mye maye be bozne of: and after what
sorte I maye smite him agayne with
the sworde of the spirite. I learne also
hereby, to be in bre with armour, &
to assaye, howe I can go armed.

In Tyndall where I was bozne,
not farre from the scottishe borders, I
haue knowen my contreyemen watch
night and daye in their harnesse, such
as they had, that is, in their Jackes:
their speares in their handes (you call
them northē gads) specially whā they
had any priuie warnyng of the com-
ming of the scottes. And so doyng, al-
though at euery such bickerings some
of them spent their lyses, yet by suche
meanes like pratie men they defended
their

Eph. 6

their countrie. And those that so dyed,
I thinke, that befoze God they died in
a good quarel, and their offspring and
progenie, all the countrie loued them
the better for their fathers sakes. And
in the quarel of Christ our salueour, in
the defence of his owne diuine ordi-
nances, by the which he geueth vnto
vs lyfe and immortallitie: yea, in the
quarrell of saythe, and Christian reli-
gion, wherin resteth our euerlasting
saluacion, shal we not watche: shal we
not goo alwayes armed: euer looking
whā our aduersarie (which lyke a roa-
ring Lyon seeketh whom he maye de-
uour) shall come vpon vs by reason of
our slouthfulnesse: yea, and we be vn-
to vs, yf he cā oppresse vs at vniuares,
which vndoubtedly he will do, yf he
fynde vs sleeping. Let vs awake ther-
foze, for yf the good man of the house
knewe what houre the thiefe woulde
come, he woulde surely watch, and not
suffer his house to be broken vp. Let vs
awake therfoze I saye, and let vs not
suffer our house to be broken vp. Re-
sist the Devil (sayeth S. James) and
he will flye from you. Let vs therfoze
resist hym manfullye, and taking the
trosse bpō our shoulders, let vs folowe
our

1. Pet. 3.

Math. 24

1. Pet. 4.

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our capitaine Christ, who by his olone
blonde, hath dedicated and halowed
the waye which leadeth vnto the fa-
ther, that is, to the light which no mā
can attayne, the fountayne of euerla-
sing iopes. Let vs sololue I sape, who
ther he calleth and allureth vs, that af-
ter these afflictions, which laste but for
a momēt, wherby he trieth our faith,
as golde by the fire, we maye euerla-
singlve raigne, and triumphe with
him in the glorie of the father, & that
through the same our Lorde, and Sa-
uiour Iesus Christ, to whom with the
father and the holy ghoost be all ho-
nour and glorie nowe and for euer.
Amen. Amen.

Good father, forasmuch as I haue
determined with my selfe, to potvze
for the these my cogitations into your
bosome: Here me thinketh, I se you so
denly lysting by your head towarde
heaven, after your maner, & than lo-
kyng vpon me with your propheticall
continuaunce, & speaking vnto me, w
these or lyke wordes. Truste not my
sonne (I beseeche you vouchsafe me the
honour of this name, for in so doing
I shal thinke my self both honoured &
loued of you) Truste not. I say my sonne

1. Tim. 6,

1. Cor. 4. to these woꝝde weapons: for the King-
dome of God, is not in wordes, but in
power. And remember alwayes the
wordes of the Lord: doo not imagine a
foreshande. what & how you wil speake,
for it shalbe geue you, even in that same
houre what ye shall speake, for it is not
ye that speake, but the spirite of your fa-
ther which speaketh in you. I praye
you therfore father, praye for me, that
I maye cast my hōle care vpon hym,
and trust vpon him in al perilles. For
I knowe, and am surely perswaded,
that what soeuer I can imagine oꝝ
thinke aforeshand, it is nothing: except
he assiste me with his spirite, when
the tyme is. I beseeche you therfore fa-
ther, praye for me, that such a cōplete
harnesse of the spirite, suche boldnesse
of mynde may be geue vnto me, that
I maye out of a true faith saye with
Psal. 44. Dauid: I wil not truste in my bowe, &
it is not my sworde that shall saue me.
Psal. 147. For he hath no pleasure in the strenght
of an horse. &c. But the Lordes delyre is
in them that feare hym, and put there
trust in his mercy. I beseeche you pray,
praye: that I maye entre this fight,
only in the name of God: and that
what all is past, I being not ouer-
come

come through his gracious ayde may
remayne, and stande faste in hym, tyl
that daye of the Lorde, in the which to
them that obtayne the victorie shall be
geuen the lvely Manna to eate, and a
triumphant crowne for evermore.

Now father, I praye you helpe me
to buckle on this geare a little better.
For you knowe y dependes of Sathā,
being an olde souldiar, and you haue
collered with hym er now: blessed be
god that hath euer aided you so well.
I suppose he maye wel holde you at
the baye, but truly he wil not be so wil
lyng (I thynke) to ioyne with you, as
with vs ponglenges

Sir I beseeche you, let your seruante
reade this my badlyng vnto you, and
nowe and then, as it shall seme vnto
you best, let your penne rine on my
booke, spare not to blotte my paper.
I geue you good leane.

As touching this *Antonion*, whome
I haue here made mine aduersarie,
lest parauenture anie ymaginacion
might carie you amisse, and make
you thinke otherwise then I ment:
knowe you that I haue alluded to
one Antonie a moost cruell Bishop of
the Arianes, and a very violent perse-
cutor

Victor. li.
3. de perfec
tion. An
phrica.

enter of them that were Catholique,
and of a right iudgemēt. To whom
Humericus a Tyrant of the Vandales,
knowing Antonies scarcenes comit-
ted his hole auozitie, that he should
either turne the Christiāns which bele-
ued well, vnto his false Religion: or
els to punish and torment them at his
pleasure. Which thing Antonius toke
in hande to doe, and executed the same
against a great nombre, but specially
against two moost godlie Bishoppes,
and moost constaunt in the doctrine,
whiche was according to godlinesse.
The name of thone was *Eugenius* an as
ged man, thother was named *Habu-
nem*. This Later as it appeared by
Victors Historie of the persecutions
of the Vandales, boeth the Tyranne,
and the false counterfaite Bishop de-
sired muche to haue turned vnto
their moost pestilent heresie. This *Hab-
nem* was bishop of the Citie *T-mah-
lune* wher Antonie had ben bishop be-
fore. And when Antonie had vexed
hym (as the Booke saith) with diuers
and sundrie persecutions, and had
solde the souldiar of Chyffe alwaies
constaunt in his Confessiō: it is sayd,
that length in a great rage he strove,
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and sayd to his frendes on this wise:
If I make hym not of our Religion, yet
am I not Anomic: It is incredible
what harmes and troubles he put
hym to, what crueltie he practised a-
gainst him, and it wer to long nowe
to describe the same vnto you. But the
man of God stood allwayes vnmoue-
able, and in the confession of Chris-
tes faith remained ever vnto the ende,
the constant and vntoyled soultoure
of Christe. This good Bishop *Habes de-
um.* I praye to God our heauely father,
to geue me grace, that I maye faith-
fully folowe, throughe our Lord Iesus
Christe, Amen.

Sp: I haue caused my man not *H. Loy.*
onely to reade your armour vnto me,
but also to write it out: for it is not on-
ly no bare armour, but also wel buck-
led armour. I see not how it could be
better. I thanke you euen from the
botome of my harte for it, and my
prayer you shall not lacke, trusting
that you do like for me. For in deede
ther is the helpe. &c. Manye thinges
make confusion in memorie. And if
I were as wel learned as was Saule
Paule I wolde not bestowe muche
amongest them further then to gather
I 2 them,

them and spurgal to, when and wher
as occasion were geuen, and water
came to minde: for the lawe shall be
their shote anchour, stape, and
refuge.

Fare you well in Christe.

A cōclusion to the Reader.

In this conference and talke be-
twene these twoo great learned
men and holy martyrs of Christ,
thou perceauest (good Reader) the
causes wherfore they with y^e losse
of landes, goodes, frendes, and all the
worlde's wealthe, chosed rather most
terrible merciles deathe, than by the
deniall of the truthe to liue with an e-
uill conscience (in an open vntruthe) for
aymyng in this synfull slyppery worlde,
thyne indifferencie vnderstandeth, that
they endured that long enprisoning,
that strait feping, that vngentil entrea-
ting, and cruel handling, not vpon an
obstinate heart, nor frowarde disposiciō
(being

(being otherwise men most gentle and
incredulous) muche lesse vpon any despe-
rate temeritie: but considering the ve-
gent weight of the cause (for the which
they suffered) necessarily to require a
playne confession: after they had exami-
ned, debated, and thoroughly tryed out
the matter to the uttermost: forasmuche
as it was geue vnto them of God, not
only that they should beleue in Christ,
but also suffre for hym: and seeing they
were segregated and specially chosen
to defende the gospel, they contemnyng
the tender trembling of the cowardly
fleshe, and setting all fleshely pollicies
aparte, buckled on them the armour of
God, that they might stande manfully
against the assaultes of the deuil, and
with the target of a firme faith extin-
guyshe the fyre dardes of the wicked: &
so haue ioyously finished their course, re-
stifyng with their blood Goddes eter-
nall truthe vnto the worlde. Testifyng
(I saye) the myghtie power, the suffici-
encie and sinceritie of Goddes written
worde, and the comfort exhibited by the
same to all saythfull in the true vse and
participation of Christes holy sacramen-
tes ministred according to his owne in-
stitution. Testifyng, what the true ca-
tholike

holife church of Christ is in dede, and
by what markes it is certainly known.
Testifieng aswel what troubles and pe-
riles of the world, the same church is
subiect vnto : as also what weight of e-
ternall glorie the momentany tryfling
afflictions bring to suche as continue in
that true afflicted catholife church, be-
holding not ioyes sene, but ioyes that
are not sene. Testifieng, that lyke as
Christ being h head of his mysticall bo-
dy h catholyfe church, geueth lyfe & sal-
uacion vnto all the mēbres of the same,
euen so who so ever is out of that church,
can not be partaker of saluaciō and
lyfe. Testifieng, what damnacion han-
geth ouer thē that prophane or corrupt
the holy ordinaunce of God in the Sa-
cramētes and ministerie of the church:
as the Papistes in their Masse & other
superstitious cōtrefait godseruice do.
Testifieng, what causes moued these
two blessed Martirs with many moo-
besydes (and ought to moue all that in-
tende to be partakers of lyfe and salua-
tion with Christ in his kyngdome) to ab-
hoire & absteyne frō the popishe Masse
nowe set vp by Sarān, & Antichrist in
England again. Testifieng, how farre
& in what thynges euery subiect ought
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and may lawfully obeye the hygher pow-
ers, and wherein disobeye. Testifyeng
finally, how daungerous & damnable a
mater it is for any churistian to credite &
do after the shauen swarme of Masse
priestes & papistes: who lyke most noto-
rious theues and sacrilegers not onely
robbe þ true catholike churche of Christ
of her ryght name, & arrogantly & fofly
clothe them selues withall (by colour &
pretense wherof they robbe the people
of their goodes to make them selues
riche, and lyke rauening wolues exer-
cise all merciles murder and tyranne
agaynst the saintes and flocke of Christ,
that withstande their blasphemye, as
these two martirs most learnedly & con-
staunty did) but also robbe God the fa-
ther of his honour, God the sone of his
humanitie, merite and priesthoode, and
God the holy Goost of his eternall di-
uine doctrine.

Thus haue these two blessed martirs
testified vnto the worlde (for goddes e-
lecte sake) the certaintie of his vnsailing
truthe, and dainger of his blasphemous
enemies the papistes falshead.

Judge now (gentil reader) whether
it is better for thee to abyde patiently
thy most mercifull louing heavenly fa-
ther



thens rodde vnder Chyistes crosse, in
fessing the truthe with these holy mar-
tirs, to thy eternal saluacion, or to flyde
backe into the filthie soile of popishe-
nesse, and so in partaking the papistes
pleasures & ease of the rotting worlde
for a very shorte tyme, to be partaker al-
so of their iuste deserued plagies in the
tormentes of hell among those hypocri-
tes to thy greater damnacion.

The Lorde God geue thee his light
to embrace and obeye the persecuted
truthe, & to iudge rightly nowre in this
tryeng tyme of the crosse, that thou
be not damned with the wicked
worlde, for being ashamed to
beare thy crosse after thy
crucified Chyist.

Amen.

I. m. v.

A brief declaracion
of the Lordes Supper, written by
the syngular learned man, and most
constaunt Martir of Iesus Christ,
Nicholas Ridley Bishop of Lon-
don prisoner in Oxforde, a litel
before he suffred deathe for
the true testimonie of
Christ.

Roma. 8.

For thy sake are we killed all daye
long, and are compted as shepe
appointed to be slayne.

Neuertheles in all
these thinges we o-
uercome through
him, that lo-
ued vs.

Anno. 1555.

To the Reader.

Vnderstande (good reader) that
this great cleaſe and bleſſed apartyſt, biſhop
Nicholas Ridley ſought not (by ſetting
furthe this notable godly piece of learned woſke)
the wayne glorie of the world, nor tempoꝛal frend-
ſhip of men foꝛ his preſent aduancement, muche
leſſe he hunted hereby foꝛ Biſhoplikes and bene-
fices, as all his aduerſaries (the enemies of Chri-
ſtes trueth and ordinance) the Papyſtes commonly
doo: but hauing conſideration of the great charge
of ſoule committed vnto hym, and of tharcompe
therof to which the iuſtice of God wolde require at
his handes, intending therewithall to be founde
blameles in the great daye of the Lorde, ſeing he
was put aſparte to deſende the Goſpel, he not on-
ly foꝛ ſome landes, goodes, world, frendes, and him
ſelfe withall, and teſtified the trueth ſpecified in
this booke by his learned mouth in the open pre-
ſence of the worlde: but alſo (to leaue a ſure mo-
nument and loue token vnto his ſloche) he hath
regeſtred it by his owne penne in this forme en-
ſayng, and ſealed it by with his blood. Foꝛasmuch
than as he hath approued him ſelfe no wayne diſ-
putour, no wethercocke, nor hypocrite, ſeing he
hath tollingly geuen his lyfe foꝛ the trueth:
and inasmuche alſo as his loue and
moſt conſtaunt chriſtian conſcience
ſpeaketh frely vnto thee, gentill
reader: I beſeeche thee, foꝛ
Chriſtes ſake and thine
owne, loue him thine
indifferent heart,
and patient
hearyng.



MAny thynges confounde
a weake memoꝛie; a few
places well weighed and
perceaued, lyghten the vn
derſtādyng. Truthe is ther to be ſear-
ched, wher it is certayne to be hade.

Though God dothe ſpeake the truthe
by man, yet in mannes woꝛde (which
God hath not reuealed to be his) a mā
may doubt, without myſtruſt in god.

Chriſt is the truthe of God reuealed
vnto man from heauen by God hym
ſelfe, and therfore in his woꝛde the
truthe is to be founde, which is to be
embraced of al that be his. Chriſt bid-
deth vs aſke, & we ſhall haue: ſearche,
and we ſhall ſynde: knocke, and it ſhal
be opened vnto vs. Therfore our hea-
uenly father, the antoz and fountayne
of all truthe, the botomles ſea of al vn-
derſtāding, ſende downe (we beſeeche
the) thy holy ſpīſte in to our heartes,
and lyghten our vnderſtāding wꝛth
the beames of thy heauenly grace.

We aſke thee this (O merciful father)
not in reſpecte of our deſertes, but for
thy deare ſonne oure ſaueour Ieſus
Chriſtes ſake. Thou knoweſt (O hea-
uenly father) that the controuerſie ac-
cōt

*The. bleſſ.
ſed man
131 prayer*

Nota

about the Sacrament of the blessed bo-
dy and blood of thy deare sonne, our
saueour Iesu Christ, hath troubled
not of late only, þ church of Englade,
Fraunce, Germanye, and Italie, but
also many yeares agoo. The fault is
ours (no doubt) therfore, for we haue
deserued thy plague. But (O Lord)
be mercifull, and releue our myssette
with som light of grace. Thow know-
west (O Lord) how this wicked world
rolleth vp and downe, and releteth to &
fro: and careth not what thy will is,
so it maye abyde in wealthe. If truthe
haue wealthe, who are so slowe to de-
fende the truthe, as they: But if Chri-
stes crosse be layed on truthe's backe,
than they banyshe awaye straight, as
ware befoze þ fire. But these are not
they (O heauenly father) for whom I
make my most moane, but for those
sely ones (O Lord) which haue a zeale
vnto thee: those I meane, which wold
and wishe to knowe thy will, and yet
are letted, holden backe, & blynded by
the subtilties of Satan and his mi-
nisters, the wickednesse of this wret-
ched world, and the synful lufes and
affectiones of the fleshe. Alas Lord,
thow knowest that we be of our sel-
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nes but fleshe, wherein ther dwelleth
nothing that is good. How than is it
possible for mā without the (O Lorde)
to vnderstande thy truthe in dede?
Can the natural man perceane the
will of God? O Lorde, to whom thow
gauest a zeale of thee, geue them also
(we beseeche thee) þ knowledge of thy
blessed will. Suffre not the (O Lorde)
blyndlye to be ledde, for to stryue a-
gainst thee as thow diddest thole (A-
las) which crucified thine owne sone:
for geue them (O Lorde) for thy deare
sonnes sake, for they knowe not
what they doo. They do thinke (Alas,
O Lorde) for lacke of knowlage, that
they doo vnto the good seruice, euen
whan agaynst thee they doo most ex-
tremely rage. Remembre, O Lorde
(we beseeche the) for whom thy mar-
tyr Stephan did praye, and whom
thyne holy Apostle Paul did so truly
and earnestly loue: that for their sal-
uation, he wished hym self accursed
for them. Remembre (O heaucnly fa-
ther) the prayer of thy deare sonne,
our sauour Chyste, vpon the crosse,
whan he sayd vnto the: O father for-
geue them: they knowe not what they
doo. With this forgeuenesse, O good

Forde, geue me (I beseeche the) thy gra
ce, so here briefly to set furthe the say
enges of thy sonne our sauour Iesu
Christ, of his Euangelistes, and of his
apostles, that in this aforesaide cotra
uerlie, the light of the truthe, by þe lani
terne of thy worde maye shyne vnto
al them that loue the.

Of the Lordes last supper do speake
expresly the euangelistes, Matthewe,
Marke, & Luke: but non moze playn
lye nor moze fully declareth þe same,
than dothe S. Paule, partly in the 10.
Chaptre, but especially in þe 11. Chap.
of his first epistle to þe Corinthyans.
As Matthewe and Marke doo agree
muche in wordes, so do likewise Luke
and S. Paule. But al. iij. no doubt, as
they were all taught in one schole, &
inspired w one spirite, so taught they
all one truthe. God graunt vs to vnder
stande it well. Amen.

Matthewe setteth furthe Christs
supper thus.

Marth. 26

When euē was come, he sate downe to
the. xij. &c. As they did eate, Iesus toke
bread, and gaue thanks, brake it, and
gaue it to the disciples, and sayed. Take,
eate, This is my body. And he toke the
cuppe

cuppe, gaue thankes, gaue it to them
sayeng: Drynke ye al of this: for this is
my blood of the newe testament, that
is shedde for many, for the Remission
of synnes. I saye vnto you, I will not
drynke hencefurthe of this frute of the
vyne tree, vntil that daye, whan I shall
drynke that newe in my fathers king-
dome. And whā they hade sayed grace,
they went out. &c.

Now Marke speaketh it thus. And
as they ate, Iesus toke bread, blessed,
and brake, and gaue to them, and saied:
Take, eate, This is my body. And he
toke the cuppe, gaue thankes, and gaue it
to them, and they all dranke of it. And
he sayed vnto them: This is my blood
of the newe testament, which is shedde
for many. Verily I saye vnto you, I wil
drinke no more of the frute of the vyne,
vntil that daye, that I drinke that
newe, in the kingdome of God.

Mar. 14.

Here Mattheue and Marke do a-
gree not only in þ matter, but also al-
most fully in the forme of wordes. For
Mattheue gaue thankes. Marke hath
one worde, Blessed: which signifieth
in this place all one. And where Mat-
theue

thelwe sayeth : Drynke ye all of this:
Marke sayeth: they al dranke of it. And
wher Matthewe sayeth : of this frute
of þe vyne: Marke leaueth out þe woꝝdes
(this) and sayeth, of þe frute of the vyne.

Luce. 22. Now let vs see likewise, what a-
grement (in foꝝme of woꝝdes) is be-
twene S. Luke and S. Paule. Luke
wyꝝteth thus: He toke bread, gaue tha-
nkes, brake it, and gaue it to them, sayeꝝg:
This is my body which is geue for you
This doo in the remembraunce of me.
Likewise also whan they hade supped,
he toke the cuppe, sayeng: This cuppe is
the newe testament in my blood, which
is shedde for you.

1. Cor. 11. Saint Paule setteth furthe þe Loꝝ-
des supper thus. The Loꝝde Iesus, the
same night, in the which he was be-
trayed, toke bread, and gaue thanks, &
brake, and sayed: Take, eate: this is my
body, which is broken for you. This doo
in remembraunce of me. After the same
maner he toke the cuppe, whan supper
was done, sayeng This cuppe is the
newe testament in my blood. This doo,
as often as ye shall drinke it, in the re-
membraunce of me. For as often as ye shall
eate this bread, & drinke this cuppe, ye
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shal herre h Lordes death, until he come
Here wher Luke sayeth, which is
geuen: Paule sayeth, which is broken.
And as Luke addeth to the wordes of
Paule spoken of the cuppe (which is
shedde for you) so likewise Paule ad-
deth to the wordes therof, This doo,
as often as you shall drinke it in the re-
membraunce of me. The rest that folo-
weth in S. Paule bothe ther and in h
10. chap. pertyneth vnto the right vse
and doctrine of the Lordes supper.

Thus the Euangelistes & S. Paule
haue rehearsed the wordes & worke
of Christ, wherby he did institute & or-
dayne this holy sacramēt of his body
& blood, to be a perpetuall remēbra-
ce vnto his cōmyng again of him self
(I saye) h is of his body ge uē for vs, &
of his blood shedde for h remission of
synnes. But this remēbraunce which
is thus ordayned, as h auto; therof is
Christ (bothe God and man) so by the
almightie power of God, it farre pas-
seth all kyndes of remembraunces,
that any other man is able to make
eyther of hym selfe or of any other
thing. For who so euer receaueth this
holy Sacramēt thus ordayned in re-
mēbraunce of Christ, he receaueth ther
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with either deathe or life. In this I
trust we doo all agree. For S. Paule
sayeth of þe godly receaours in þe 10.
chap. of his furst epistle vnto the Co-
rinthians: The cuppe of blessing, which
we blesse, is it not the partaking or felo-
wship of Chyistes blood? And also he
sayeth. The bread which we breake (&
meaneth at the Lordes table) is it not
the partaking or felowship of Chyistes
bodye? Now the partaking of Chyistes
body and of his blood vnto the faith-
full and godly, is the partaking or fe-
lowship of life & immortalitie. And a
gayn of the badde and vngodly recea-
ours, S. Paule as playnly sayeth
thus: He that eateth of this bread, and
drynketh of this cuppe vnworthily: is
giltie of the body and blood of þe Lorde.
How necessary thā it is, if we loue
life, & wolde eschue deathe, to trye and
examine our selues, befoze we eate of
this bread, and drynke of this cuppe:
for elles assuredly, he that eateth and
drynketh therof vnworthily, eateth &
drynketh his owne damnacion, bican-
se he esteemeth not the Lordes body: þe
is, he reuerenceth not the Lordes bo-
dye wth þe honour that is due vnto hym.

And that which was sayd, that is
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the recept of the holy Sacrament of
the blessed body and blood of Christ is
receaued of euery one, good & badde,
either life or deathe, it is not met, that
they which are dead befoze God, maie
hereby receaue life: or the lyuing be-
foze God can hereby receaue deathe.
For as non is mete to receaue natu-
ral fode, wherby h natural life is nou-
rished, except he be bozne & liue befoze:
so no man ca fode (by the recept of this
holy sacrament) of the fode of eternal
life, except he be regenerated & bozne
of God befoze. And on the other syde,
no man here receaueth damnacion
which is not dead befoze.

Thus hitherto without all doubt,
God is my witnesse, I saye so farre as
I doo knowe, ther is no controuer-
sie among them that be learned, in
the churche of Englande (concerning
the mater of this sacrament) but all
doo agree, whether they be newe or
olde: and to speake playne, and as soni
of them doo obiously call either other:
whether they be protestauntes, papi-
stes, Pharisees, or gospellers. And as
al doo agree hitherto, in h aforesayed
doctrine, so al do deteste, abhorre & co-
dine h wicked heresie of h Messaloma-
nes

nes, which other wisse be called Purit
cheres, which said, y^e h^{oly} Sacramēt
cā nother do good nor harme. Al do al
so cōdēne thole wicked Anabaptistes,
which put no difference betwene the
Lordes table and the lozdes meate, &
their owne. And bicause charitie
wolde, that we should, (if it be possi
ble, and so farre as we maye with the
sauegarde of good cōscience, & mayn
tenaunce of the truthe) agree with all
men: therfore me thinkes, it is not
charitably done to burthen any man
(either newe oꝝ olde, as they cal them)
further, than such doo declare them
selues, to dissent from that we are
persuaded to be truthe, oꝝ pretende
therto to be controuersies, wher as
non suche are in dede: and so to mul
tiplie the debate, the which the moze
it dothe encrease, the further it dothe
departe from the vnitie, that the true
christian should desyre.

what it is
to lye.

And agayn, this is true, that tru
the nother nedeth noꝝ wilbe mayn
teyned with lies. It is also a true pro
uerbe, that it is euen synne, to lye vps
the deuyl: for though by thy lye thou
doest synne neuer so muche to speake
agaynst the deuyl, yet in y^e thou lyeest,

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in dede thow workest the deuilles
worke:thow doest him seruite, and
takest the deuilles parte. Now whe-
ther than they doo godly and charita-
bly, which either by their pen in wri-
ting, or by their wordes in preaching,
doo beare the symple people in hãde,
that those which thus doo teache & be-
lene, doo goo about to make the holy
Sacrament (or dayned by Christ him-
self) a thing no better than a piece of
common bread: or that doo saye, that
suche doo make the holy Sacrament
of the blessed body and blood of Christ
nothing elles, but a bare signe or a
figure, to represent Christ non other-
wise, than the Ioye bushe dothe re-
present the wyne in a tauerne, or as a
bile persone gorgeously apparailed,
maye represent a kyng or a pynce in
a playe. Alas let men leaue lyeng,
and speake the truthe euery one, not
only to his neighbour, but also of his
neighbour: for we are membres one
of an other, sayeth saint Paule. The
controuersie (no doubt) which at this
daye troubleth the churche (wherin
any meane learned man, either olde
or newe, dothe stande in) is not, whe-
ther the holy Sacrament of the body
and

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pyster.*

and blood of Chriſt, is no better than
a piece of comō bread or no: or whe-
ther the Lordes table is no more to be
regarded, thā the table of any earthy
man or no: or whether it is but a bare
ſigne or figure of Chriſt and nothing
elles or no. For all doo graunt, that
S. Paules wordes doo require, that
the bread which we breake, is the par-
taking of the body of Chriſt, and alſo
doo graunt hym that eateth of that
bread, or drinketh of ꝑ cuppe vntwoꝝ
thily, to be giltye of the Lordes death,
and to eate and drinke his owne
damnacion, bicauſe he eſtemeth not
the Lordes body. All doo graunt, that
theſe wordes of S. Paule (whan he
ſayeth: If we eate, it auantageth vs no-
thing: or if we eate not we want nothing
therby) are not ſpoken of the Lordes
table, but of other common meates.

Wherin
the contro-
uerſy con-
ſiſteth.

Thus thā hitherto yet, we al agree.
But now let vs ſee, wherin the diſſen-
ſio dothe ſtande. The vnderſtāding of
it, wherin it chiefly ſtādeth, is a ſteppe
to the true ſearching ſurthe of the
truth. For who can ſee well a reme-
die, if he knowe not before, ꝑ diſeaſe?
It is nother to be denyed noꝝ diſſem-
bled, that in the mater of this Sacra-
ment

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met ther be diuerse popntes, wherfor
men (counted to be learned) can not
agree. As whether ther be any Tran-
substantiation of the bread, or no: any
copozal & carnall presence of Chzisses
substance, or no: Whether adozacion
(due onely vnto God) is to be done
vnto the Sacrament or no: and whe-
ther Chzisses bodye be ther offred in
dede vnto y^e heauely father, by y^e priest
or no: and whether y^e euil man recea-
ueth the naturall bodye of Chzist or
no: yet neuerthelesse as in a man dis-
eased in dyuerse partes, comunonlye
the originall cause of suche diuerse
diseases, which so spredde abzoade
in the body, doo come from one chiefe
veinbze, as from the stomacke, or
from the head: euen so all syue afoze-
sayed doo chiefly heng vpon this one
question: which is, what is the mater
of the Sacrament: whether is it the
naturall substance of bread, for the
natural substance of Chzisses owne
bodye: The truthe of this questiō truly
tryed out and agreed vpon, no doubt
shal cease the cōtrouersie in al y^e rest.
For if it be Chzisses owne natural
body, bozne of the virgine: than assu-
redly (seing that all learned men in
England

Englande so farre as I knowe, bothe
newe & olde, graunt there to be but one
substaunce) than I saye, they must ne-
des graunt Transubstanciacion: that
is, a chaunge of þ substaunce of bread,
into the substaunce of Christes bodye.
Thā also they must nedes graunt the
carnall and copozal presence of Chri-
stes bodye. Than must the Sacrament
be adored with þ honour due to Christ
him selfe, for the vnitie of the two na-
tures in one person. Than yf þ priest
do offre the Sacrament, he dothe offre
in dede Christ him selfe. And finally
the murtherour, the Aduonterour, or
wicked mā receauing the Sacrament,
must nedes than receaue also the na-
tural substaunce of Christes owne ble-
sed bodye, bothe fleshe and blood.

Nowe on þ other syde, yf after the
trithe shalbe truly tryed out, it shalbe
founde, that the substaunce of bread is
the naturall substaunce of the Sacra-
ment, although for the chaunge of the
vse, office and dignitie of þ bread, the
bread in dede sacramentally is chaun-
ged into the bodye of Christ, as the wa-
ter in Baptisme is sacramentally cha-
ged into the fountayne of regenerati-
on, & yet the natural substaunce ther-

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of remayneth all one, as was before :
p[er] (I say) the true solution of that for-
mer question (whereupon al these con-
trouersies do heng) be, that the natu-
rall substance of bread, is the mate-
rial substance in the Sacrament of
Christs blessed body: than must it ne-
des folowe, of the former proposition
(confessed of all that be named to be
learned, so farre as I do knowe, in
Englande) which is, that ther is but
one material substance in the Sacra-
ment of the bodye, and one only lyke-
wise in the Sacrament of the blood:
that ther is no suche thing in dede and
in truthe, as they call Transubstanci-
acion: for the substance of bread re-
mayneth stil in the Sacrament of the
bodye: than also the natural substance
of Christs humane nature, which he
toke of the virgine Mary is in heauē,
where it reigneth nowe in glorie, and
not here inclosed vnder the forme of
bread: than that godly honour, which
is only due vnto God & creatour, may
not be done vnto the creature without
idolatrie and sacrilege, is not to be
done vnto the holy Sacrament.

Than also the wicked, I meane the
impenitent murderour, aduouterour,

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or suche like, do not receane the natu-
ral substance of þ blessed body & blood
of Ch:ist. Finally thā dothe it folowe,
þ Ch:istes blessed body & blood, which
was once only offred & shedde vpo the
crosse, being auaisleable for the sinnes
of al the hole wo:ld, is offred by no-
more, in the natural substance therof,
nother by þ priest no; any other thing
But here befoze we go any further to
searche in this mater, & to wade (as it
were) to search & trye out (as we may)
þ truthe hereof in the scripture, it shall
do wel by the way, to knowe, whether
they that thus make answer & soluti-
on vnto the former principal questiō,
do take awaye symple and absolutly
the presence of Ch:istes body & blood,
from the Sacrament ordayned by
Ch:ist, and duely ministred according
to his holy ordinaunce and instituci-
on of the same. Undoubtedly they doe
denye that vtterly, either so to sape,
or so to meane. Dereof yf any man do
or will doubt, the bookes which are
writte already in this mater of them,
that thus doo answer, will make the
mater playne.

Now than wil you say, what kynd
of presence do they graunt, & what do
they

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they deny: By this they deny the presence of Christes body in the naturall substance of his humane & assumpt nature, and graunt the presence of the same by grace: that is, they affirme and save, that the substance of the naturall body and blood of Christ is onely remainyng in heaue, and so shalbe vnto the later daye, whan he shall come agayne in glorie (accompanied with the Angelles of heauen) to iudge bothe the quicke and the deade. And that the same natural substance of the very bodye & blood of Christ, bycause it is vnited vnto the diuine nature in Christ & secōde person of the Trinitie. Therefore it hathe not onely lyfe in it selfe, but is also hable to geue & dothe geue lyfe vnto so many as be or shalbe partakers therof: that is, & to all & do beleue on his name, which are not borne of blood (as S. Ioh. sayeth) or of & wil of & fleshe, or of & wil of mā, but are borne of God: though the selfe same substance abyde still in heauen, and they for the tyme of their pilgrimage dwel here vpon earthe: By grace (I saye) that is, by the gyfte of this lyfe (mencioned in Iohn) and the proprietie of the same, mete for our

pslgrimage here vpon earth, the same
bode of Christ is here present with vs.
Euen as for example, we saye, the same
Sunne which (in substance) neuer re-
moueth his place out of the heauens,
is yet present here by his beames,
light, and naturall influence, where it
shyneth vpon the earth. For Goddes
worde and his Sacramentes be (as it
were) the beames of Christ, which is
Sol iusticiae, the Sunne of ryghteousnes.

Thus haste thou hearde, of what
sorte or secte so euer thou be, wherein
dothe stande the principall state and
chiefe point of all the controuersies,
which doppzely perteyne vnto the na-
ture of this Sacramēt. As for the vlti-
therof, I graunt ther be many other
thinges, wherof here I haue spoken
nothyng at all. And now least thou ius-
tly mightest complayne, and say, that
I haue in opening of this mater done
nothyng elles, but digged a pitte, and
haue not shut it vp again: or broken a
gap, & haue not made it vp agayne: or
opened the booke, & haue not closed it a-
gayne: or elles to cal me what thou list,
as neutrall, dissembler, or what
so euer elles thy last & learnyng shall
serue to thee to name me worse.

Ther



Wherefore here now I will (by Goddes
grace) not only shortly but so cleare-
ly & playnly as I can make y^e to know,
whether of y^e aforesaid two answers
to y^e former principal state & chief poit
bothe lyke me best: yea and also I will
holde al those accursed, which in this
mater (y^e now so troubleth y^e church
of Christ) haue of God receaued the
keye of knowlage, & yet goo about to
shutte by y^e doores so, y^e they the selues
wil not entre in, nor suffre other that
wolde. And as for myne owne parte,
I cōsydre, bothe of late what charge &
cure of soule hathe ben comitted vnto
me, wherof God knoweth, howe
sone I shalbe called to geue accōpte: &
also now in this worlde, what perile &
daūger of y^e labours (cōcernyng my life)
I am now in at this p̄sēt tyme. What
solue where it thā for me, now to dis-
cuss wth God, of whō assuredly I loke &
hope by Christ to haue euerlastig life:
Seeing y^e suche charge & daūger (bothe
before God & mā) doo compasse me in
rounde about on euery syde: therfore
(God willing) I will frankly & frely
sette my mynde, & though my body
be captiue, yet my tōgue & my pen (as
long as I maye) shall frely set furthe,

that which vndoubtedly I am persua-
ded to be þe truthe of Goddes worde.
And yet I wil do it vnder this protes-
tacion, call me protestaunt who lusteth,
I passe not therof. My protestacion
shalbe thus: that my mynde is & ever
shalbe (God willing) to set furthe spi-
cerely the true sence and meanyng (to
the best of my vnderstanding) of God-
des most holy worde, & not to decline
from the same, either for feare of
worldly daunger, or elles for hope of
gayne

I doo proteste also due obedience &
submission of my iudgement in this
my wrtyng, and in all other myne af-
fares vnto those of Christes church,
which be truly learned in Goddes ho-
ly worde, gathered in Christes name,
and guided by his spirite. After this
protestacion, I doo playnly affirme
and saye, y the seconde answer made
vnto the chief question and principal
poynt, I am persuaded to be the very
true meanyng and sence of Goddes
holy worde: that is, that the natural
substaunce of bread and wyne is the
true material substaunce of the holy
sacrament of the blessed body & blood
of our saueour Christ: and the place

*Answer to
the chief
question*

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of scripture, wherbyon this my faith
is grounded, be these, bothe concerning
þ sacramēt of þ body, & also of þ blood.

Furst let vs repete the begynnynge
of the institucio of the Lordes supper,
wherin al þ three euāgelistes, and S.
Paul almost in wordes doo agree,
sayeng that Iesus toke bread, gaue tha-
les, brake, and gaue it to the disciples,
sayeng. Take, eate, this is my body.
Here it appeareth playnly, that Christ
callethe very bread, his body. For that
which he toke, was very bread. In
this all mē doo agree. And that which
he toke, after he hade geuen thanks,
he brake: and that which he toke and
brake, he gaue to his disciples: & that
which he toke, brake, and gaue to his
disciples, he sayed hym self of it: This
is my bodye. So it appeareth playnly,
that Christ called very bread his body.
But very breade cā not be his body in
very substance therof: therefore it must
nedes haue an other meanig. Which
meanynge appeareth playnly what it
is, by the next sentence that foloweth
immediatly, bothe in Luke & in Paul.
And þ is this: Doo this in remembraunce
of me. Wherbyon it semeth unto

Argument

me to be euident, that Christ did take
bread, & called it his bodye, for that he
wolde therby institute a perpetual re-
membrance of his body: specially of þ
singular benefite of our redemption,
which he wolde than procure and
purchase vnto vs, by his body vpon
the crosse. But bread reteynyng still
his owne very natural substance,
maye be thus by grace, (and in a sa-
cramental significaciō) his body: wher
as elles the very bread which he toke,
brake, and gaue them, could not be in
any wise his natural body. For that
were confusion of substances, and
therfore the very wordes of Christ
ioyned with the next sentence folo-
wing, bothe enforceth vs to confesse
the very bread, to remayne still, and
also openeth vnto vs, how that bread
may be and is thus by his diuine po-
wer his body, which was geue for vs.
But here I remembre, I haue red in
some writours of the contrarie opi-
nion, which doo denye that, þ which
Christ did take, he brake. For (saye
they) after his taking, he blessed it, as
Marke doth speake. And by his bles-
sing, he chaunged the natural sub-
stance of the breade in to the natu-
ral



real substance of his bodye: and so although he toke the bread, and blessed it, yet because in blessing he chaunged the substance of it, he brake not the bread, which then was not ther, but only the forme therof.

Unto this obiection I haue two playne answers, bothe grounded vpon Goddes worde. The one I will here rehearse: the other answer I will deferre, vntil I speake of the Sacramēt of the blood. Myne answer here is take out of y^e plaine wordes of S. Paul, which dothe manifestly confounde this fantastical inuencion, first inuented (I wene) of Pope Innocentius, & after confirmed by the subtille sophister Duns, and lately renewed nowe in our dayes, with an eloquent stile & muche finesse of wytte. But what can craftye inuencion, subtiltie in sophismes, eloquence or synesse of wytte preuaile against the vnfalible worde of God? What nede we to stryue and contend what thing we breake, for Paul sayeth, speaking vndoubtedly of the Lordes table: The bread (sayeth he) which we breake, is it not the partaking or feloweship of the Lordes bodye? Wherevpon it foloweth, that after the

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Act. 2. 30.

thakes geuyng it is bread which we
breake. And how ofte in the Actes of þ
apostles, is the Lordes supper signifi-
ed by breaking of bread: They did per-
seuer (sayeth S. Luke) in the Apostles
doctrin, cōmunion, & breaking of bread.
And they brake bread in euery house.
And agatn i an other place, whā they
were come together to break bread &c.
I. Paul which setteth furth most fully
in his wytyng bothe the doctrine & þ
right vse of þ Lordes supper, & þ sacra-
mētall eating & drinking of Christes bo-
dy & blood, calleth it syue times bread,
bread, bread, bread, bread.

The 2.
reason.

The sacramental bread is the my-
sticall body, and so it is called in scrip-
ture. 1. Cor. 10. as it is called the natu-
ral body of Christ. But Christes mysti-
cal body is the congregacion of christi-
anes. Now nomā was euer so fonde,
as to saye, that that sacramētall bread
is transubstanciātēd and chaunged in
to the substaunce of the congregatiō.
Wherfore no man should likewise
thinke, or saye, þ þ bread is trāsubstā-
ciātēd & chaūged in to þ natural sub-
staunce of Christes humayne nature.

But my mynde is not here to wyrt
what maye be gathered out of scriptu-
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res for this purpose, but only to note
here briefly, those which seme vnto
me, to be the most playne places. Ther
fore contented to haue spoken thus
muche of the sacramental bread, I will
now speake a litel of the Lordes cuppe.

The 3.

Argument.

And this shalbe my thrid argumēt
grounded vpon Christes owne wordes.
The natural substaunte of the sacra-
mental wyne remayneth still, and is
the material substance of the sacrament
of the blood of Christ: Therefore it is like
wise so in the Sacramental bread.

I know that he that is of a contrary
opinion, wil denye the former parte
of myne Argument. But I wil proue
it thus, by the playne wordes of Christ
him self, bothe in Matthewe and in
Marke. Christes wordes are these: af-
ter the wordes said vpon the cup. I saie
vnto you (saieyth Christ) I wil not drinke
hencefurthe of this frute of the vyne tree,
vntil I shall drinke that newe in my fa-
thers kingdome. Here note how Christ
calleth playnlie his cuppe the frute
of the vyne tree. But the frute of
the vyne tree is very natural wyne.
Wherefore the natural substance of
the wyne dothe remayne still in the
Sacrament of Christes blood.

And

Blessed



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And here in speaking of \S Lordes cup,
it cometh vnto my remembraunce \S
vanitie of Innocentius his fatalistical
inuenicion, which by Paules wordes
I did confute befoze, & here did pro-
mise somewhat moze to speake, & that
is this. If the transubstanciacion be
made by this worde (Blessed) in
Marke sayed vpon the bread, as In-
nocentius that pope did saye: Than in-
rely seing that worde is not sayed of
Christ, nother in any of the euangeli-
stes noz in \S . Paule vpon the cuppe:
Ther is no transubstanciacion of the
wyne at al. For wher the cause dothe
faile, ther can not solowe the effecte.
But the sacramental bread & the sacra-
mental wyne doo bothe remayne in
their natural substance alike, and if
the one be not chaunged, as of the sa-
cramental wyne it appeareth euident-
ly: than ther is no such transubstanci-
acion in nother of them bothe,

All that put & affirme this chaunge
of \S substance of bread & wyne in to
the substance of Christes bodye and
blood (called Transubstanciacion) doo
also say this chaunge to be made by a
certain forme of prescripte wordes
and non other. But what they be that
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make the chaunge, either of the one
or of the other, vndoubtedly enē they
that doo write most fynely in these
our dayes, almost confesse playnlye,
that they can not tell. For although
they graunt, to certayn of the olde au-
toꝝ, as Crysoſtome and Ambroſe: that
these wordes (This is my body) are the
wordes of consecracion of the sacra-
ment of the body: yet saye they, these
wordes maye well be so called, bicause
they doo assure vs of the consecracion
therof, whether it be done befoze these
wordes be spoken or no.

But as for this their doubt (con-
cerning the sacrament of the bodye)
I let it passe. Let vs now considꝛe the
wordes which pertyne to the cuppe.
This is furst euident, y^e as Matthewe
muche agreeth wth Marke, & likewise
Luke wth Paule, much agreeth herin
in forme of wordes: so in the same, the
forme of wordes in Matthewe and
Marke is diuerse frō that which is in
Luke & Paule: y^e olde autoꝝ doo most
rehearse y^e forme of wordes in Mat-
thewe & Marke: bicause I wene they
semed to thē most cleare. But here I
wold knowe, whether it is credible or
no, that Luke and Paule, whan they
celebra

Gardiner
to the 48.
objection.



celebrated the Lordes supper wth their
congregaciones, that they did not vse
the same forme of wordes (at the Lordes
table) which they wrote, Luke in
his gospel, and Paule in his epistle.
Of Luke, bicause he was a phisicion,
whether some will graunt, that he
might be a priest or no, and was ha-
ble to receaue h^e ordre of priesthoode,
which (they saye) is geuen by vertue
of these wordes sayed by the bishop:
Take thou autoritie to sacrifice for the
quycke and the dead. I can not tell,
but if they shoulde be so strapt vpon
Luke, either for his crafte, or elles for
lacke of suche power geuen him by
vertue of thasore said wordes: than I
wene, bothe Petre and Paule are in
daungier to be deposed of their priest-
hoode, for the crafte either of fyshing,
which was Petres: or making of
tētes which was Paules, were more
vile, than the the science of phisike.
And as for those sacramental wordes
of the ordre of Priesthoode to haue
autoritie to sacrifice bothe for h^e quych
and the dead, I wene Petre & Paule
(yf they were bothe alyue) were not
hable to prone, that euer Christ gaue
them such autoritie, or euer sayed any
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suche wordes vnto them. But I will
let Luke goo, and bicause Paule spea-
keth more for hym self, I will rehear-
se his wordes: That (sayeth Paule)
which I receaued of the Lorde I gave
vnto you. For the Lorde Iesus. &c. And
so he setteth furth the hole institucio &
right vse of the Lordes supper. Now
seing that Paule here sayeth, that
which he receaued of the Lorde, he
hade geuen them, and that which he
hath receaued and geuen them befoze
by worde of mouthe, now he rehear-
seth & wyrteth the same in his epistle:
is it credible that Paule wolde neuer
ble this forme of wordes, vpon the
Lordes cuppe, which (as he sayeth) he
receaued of the Lorde, that he hade ge-
uen them befoze, and now rehearseth
in his Epistle? I trust no man is so
farre from all reaso, but he wil graunt
me, that this is not likely so to be.
Now than if you graunt me, that
Paule did vse the forme of wordes,
which he wyrteth: Let vs than rehe-
arse and conside Paules wordes,
which he sayeth, Christ spake thus vpon
h cup. This cup is the new testamēt
in my blood: this do as often as ye shal
drinke it, in the remembraunce of me.

Here

¶ Here I wold knowe, whether that
Christes wordes spokē vpon the cuppe,
were not as mightye in worke, and
as effectuall in significarion to all in-
tentes, constructiones and purposes
(as our Parliament men doo speake)
as they were spoken vpon the bread.
If this be graunted, which thing I
thinke no man can denye: than sur-
ther I reaso thus. But the worde (is)
in the wordes spoken vpon the Lordes
bread dothe mightily signifie (saye
they) the chaunge of the substance of
that which goeth before it, in to y^e sub-
stance of y^e which foloweth after, y^e is,
of the substance of bread in to the
substance of Christes bodye, whan
Christ sayeth: This is my bodye. Now
than if Christes wordes which are
spoken vpon the cuppe, which Paule
here rehearseth be of the same might
and power, bothe in working and sig-
nifieng: Than must this worde (is)
whan Christ sayeth: This cuppe is the
newe testament &c. turne the substance
of the cuppe in to the substance of
the newe testament. And if thow wilt
saye, that this worde (is) no other ma-
keth nor signifieth any suche chaunge
of the cuppe, although it be saide of
Christ,



Christ, that this cuppe is the newe tes-
tament, yet Christ ment no suche
chaunge, as that. Mary Sir, even so
saye I, whā Christ sayde of the bread,
which he toke, and after thankes ge-
uen brake and gaue them, sayeng:
Take, eate, this is my body, he ment
no more any suche chaunge of the
substaunce of bread in to the substaunce
of his naturall bodye, than he ment of
the chaunge and Transubstanciacion
of the cuppe in to the substaunce of
the newe testament. And if thou wilt
saye, that the worde (cuppe) here in
Christes wordes dothe not signifie
the cuppe it self, but the wyne, or thig
conteyned in the cuppe, by a figure
called *Metonymia*, for y Christes wor-
des ment, and so must nedes be takē:
thow sayest very well. But I praye
the by the waye, here note two thin-
ges. First that this worde (is) hath
no suche streynight or significacion in
the Lordes wordes, to make or to sig-
nifie any transubstanciacion. Secōd-
ly, that the Lordes wordes wherby he
instituted the sacramēt of his blood,
he vseth a figuratiue speache. How
dayne than is it, that some so earnest-
ly doo saye, as it were an infallible
rule

Note
well the
Papistes
error con-
futed.

rule, that in doctrine & in the instituti-
on of the sacramentes, Christ vbled no
figures, but all his wordes are to be
grafted to their propre significaciōs:
whā as here what so euer thou sayest
was in þ cuppe, noether þ noz the cup it
selfe (taking euery worde in his pro-
pre significaciō) was þ new testamēt,
but in vnderstanding that which was
in the cuppe, by the cuppe þ is a figura-
tiue speache: yea & also thou cannest
not verifie oꝝ truly saue of that, whe-
ther thou sayest it was wyne oꝝ Chri-
stes blood, to be the newe testamēt
without a figure also. Thus in one sen-
tence spoken of Christ, in the instituti-
on of the sacrament of his blood, the
figure must helpe vs twyfe. So vn-
true is it, that some doo wyꝛte, that
Christ vbleth no figure in the doctrine
of saythe, noz in the institucion of his
Sacramentes. But some saue, yf we
shal thus adimutte figures in doctrine,
than shall all the articles of our sayth,
by figures and allegories shortly be
transformed and vnlosed. I saue it is
lyke fault (& eue the same) to deny þ fi-
gure, where þ place so requireth to be
vnderstanden, as baynely to make it
a figuratiue speache, which is to be by-
det.



verſtāden in his propre ſignification.

The rules wherby þ ſpeche is knowen, whan it is figuratiue, & wherby it is none, S. Auguſtine in his booke *De doctrina chriſtiana*, geueth diuerſe learned leſſons, very neceſſarie to be knowen of þ ſtudentes in Goddes worde. Of the which, one I will rehearſe which is thys. If (ſayeth he) the ſcripture dothe ſeme to commaunde a thing, which is wicked or vngodlye: or to forbide a thing that charitie dothe requyre, than knowe thou (ſayeth he) that the ſpeche is figuratiue. And ſo: exāple he bringeth the ſayeng of Chriſt, in þ. 6. chap. of S. Jo. Except ye eate the fleſſhe of the ſone of mā, & drinke his blood, ye can not haue lyfe in you: it ſemerh to commaunde a wicked or an vngodly thing. Wherefore it is a figuratiue ſpeche, commaunding to haue cōmuniō & felowſhip w Chriſtes paſſiō, & deuourly & holsomlye to laye vp in memorie, that his fleſſhe was crucified and wounded for vs.

And here I can not but marvel at ſome men, ſurely of muche excellēt ſynelle of wryt, & of great eloquēce, that are not aſhamed to wryte & ſay, þ this aforeſaid ſayeng of Chriſt is after S. Auſtin a figuratiue ſpeche in dede:

¶ 2

þowa

*Aug. De
Doc. chri
ſtiana. li.
3. ca. 16.*




*Ca. dicit
in his anſa
wers to 1 bo
161. & 216
objectione
Non.*

howbeit not vnto the learned, but to
the vnlearned. Were let any man that
but indifferently vnderstandeth the
latine tongue, read the place in S.
Augsten: & if he perceane not clearly S.
Augustines wordes & mynde to be co
trary, let me abyde therof the rebuke.

This lesſo of S. Augustine I haue
therfoze the rather ſet furthe, bicauſe
it teacheth vs to vnderſtāde that place
in Iohn ſiguratyuely. Euen ſo ſure
ly the ſame leſſon with the example
of S. Augustines expoliciones therof,
teacheth vs not only by the ſame, to
vnderſtāde Chriſtes wordes in the
inſtitucion of the Sacrament bothe
of his body and of his blood ſiguraty
uely, but alſo the very true meanyng
and vnderſtāding of the ſame. For
if to commaunde to eate the fleſhe of
the ſonne of man, and to drinke his
blood ſemeth to commaunde an in
conueniēce and an vngodlyneſſe, and
is euen ſo in dede, if it be vnderſtāde
as the wordes doo ſtāde in their pro
pre ſignificacion: and therfore muſt
be vnderſtāden ſiguratyuely & ſpiri
tually, as S. Augustine dothe godly
and learnedly interpret them: Than
ſurely Chriſt commaunding in his
laſt

last supper to eate his body, and to
drinke his blood, seemed to commaunde
in sounde of wordes, as great and
euen the same inconuenience and un-
godlinesse, as did his wordes in the 4.
chap. of S. Iohn: and therfore must
euen by the same reason, be lykelys
vnderstanden and expounded figura-
tively & spiritually, as S. Augustine
did the other: Wherunto that exposi-
tion of S. Augustine may seme to be
the more mete, for that Christ in his
supper, to the commaundement of ea-
ting and drinking of his body & blood
addeth, Doo this in the remembrance
of me. Which wordes surely were the
keye, that opened & revealed the spiri-
tuall and godly exposition vnto S.
Augustine.

But I haue taried longer in set-
ting furthe the forme of Christes wor-
des vpon the Lordes cuppe, written
by Saule and Luke, than I did intende
to do. And yet in speaking of the forme
of Christes wordes, spoken vpon his
cuppe, cometh now to my remembrance
the forme of wordes bled in the latine
masse, vpon the Lordes cuppe. Where
of I doo not a litell maruaile, what
shoulde be the cause seeing the latine



The Lordes
cuppe,
as the prie-
ster say.



Mass agreeeth with the euangelistes
and Paule, in the forme of wordes
sayed vpon the bread: why in the wor-
des sayed vpon the Lordes cuppe, it
diffreth from them all, yea and addeth
to the wordes of Christ spoken vpon
the cuppe, these wordes, *Mysterium fidei*,
that is, the myserie of faith, which ar-
not redde to be attributed vnto the sa-
crament of Christes blood, nother in
the euangelistes nor in Paule, nor so
farre as I knowe, in any other place
of holy scripture: yea and if it maye
haue som good exposition, yet why it
should not be aswell added vnto the
wordes of Christ vpon his breade, as
vpon his cuppe, surely I doo not see
myserie. And bicause I see in the vse
of the latine masse the sacrament of
blood abused, whan it is denyed vnto
the laye people, cleane contrary vnto
Goddes most certain worde: for why,
I doo beseeche the, should the sacrament
of Christes blood be denyed vnto the
lay christia, more than to p Priest? Did
not Christ heade his blood aswell for
h laye godly mā, as for h godly p Priest?
If thow wilt saye, yea that he did so.

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But

But yet this sacrament of the blood is not
to be receaved without the offering up
of sacrificieng therof vnto God the fa
ther, bothe for the quicke and for the
dead: and no man maye make oblati
on of Chyistes blood vnto God, but a
priest, and therefore the priest alone (as
that but in his Masse only) maye re
ceave the sacrament of the blood: And
call you this (Mistress) *Mysterium fidei*.
Alas alas, I feare me this is before
God *Mysterium iniquitatis*, the mystere of
iniquitie, such as St. Paule speaketh
of, in his epistle to the Thessalonians:
The Lord be mercifull vnto vs, and
blesse vs, lighten his countenance
vpon vs, and be mercifull vnto vs.
That we may knowe thy waye vpon
earthe, and among all people thy sal
uacion.
This kynde of oblation standeth
vpon Transubstanciacion his rouse
germayne, and thep do geue bothe
vpo one groude: The lord wedeth vine
of his vineyard shortly (if it be his blis
sed wil & pleasure) bitter roote. So
speake of this oblatiō, howe muche is
it inuious vnto Chyistes passion:
and saye it thus: *Et 4* how

2. Thess.
Pr. 17.

2. Thess. 2.
Pr. 17.
Psal. 67.

The masse
sacrifice
inuious
to Chyistes
passion

Hebr. 9.
10.

Gardiner
in the ans
swer to
Hebr. 15. ob-
jection.

How it can not, but with highe blas-
phemie and haynous arrogancie;
& intolerable pryde, be claimed of any
man, other than of Christ hym self:
how much and how playnly it repug-
neth vnto the manifest wordes, the
true sense and meaning of holy scrip-
ture in many places, especially in the
epistle to the Hebrues: the mater is so
long, and other haue written in it
at large, that my mynde is nowe,
not to intreate therof any further.
For onely in this my scribbling, I
intende to search out and set furth by
the scriptures (according to Goddes
gracious gifte of my pooze know-
lage) whether the true sense and mea-
ning of Christes wordes in þe institucio-
n of his holy supper, do requyre any
Trasubstanciatio, as they cal it: or that
the very substance of bread and wyne
doo remayne still in the Lordes sup-
per and be the material substance
of the holy Sacrament of Christ our
saueours blessed body and blood. yet
ther remayneth one vayne Quidditie of
Duns in this mater, & which bicause
some that write now doo seme to like
it so well, that they haue strypped him
out of Dunces dustye and darke ter-
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mes, and pricked hym and paynted
hym in freshe colours of an eloquent
style: may therfore decrease the more;
except the errour be warily eschued.

Duns sayeth in these wordes of
Christ, This is my body, this pro:
nowne demonstratyue, meanyng the
worde (this) if ye will knowe, what it
dothe shewe or demonstrate, whether
þ bread that Christ toke or no: he an:
swereth no, but only one thing in
substaunce it pointeth, wherof the
nature or name it dothe not tell, but
leaueth that to be determyned and
tolde by that which foloweth þ worde
(is) that is by *Pradicacion*, as the logici:
an dothe speake: and therfore he cal:
leth this pronowne demonstratyue
(This) *Individuum Vagum*, that is, a wa:
dyng propre name, wherby we maye
point out and shewe any one thing
in substaunce, what thing so euer it
be. That this ymaginacion is vayne
and vntreuly applyed vnto these wo:
des of Christ, This is my body: it may
appeare plainly in þ wordes of Luke
and Paule, sayed vpon the cuppe, co:
ferred with þ forme of wordes spokē
vpo þ cuppe in Mattheue and Marke.
For as vpo the bread it is sayed of al.

L 5 This

This is my body; so of Matthewe and Marke it is sayed of the cuppe, This is my blood. Than if in the wordes; This is my body, the worde (this) be (as Duns calleth it) a wādring name, to appoynt and shewe furthe any one thing, wherof the name and nature it dothe not tell: so must it be likewyse in those wordes of Matthewe and Marke vpon the Lordes cuppe, This is my blood. But in the wordes of Matthewe and Marke, it signifieth and poynteth out þe same, that it dothe in the Lordes wordes vpon the cuppe in Luke and Danle, wher it is sayd This cuppe is the newe testament in my blood. &c. Therefore in Matthewe & Marke the pnowne demonstratyue (this) dothe not wāndre to poynt only one thing in substance, not shewing what it is, but telleth it plainlie what it is, no lesse in Matthewe and Marke vnto the eie, than is done in Luke and Danle, by puttig to this worde (cuppe) bothe vnto the eie, and vnto the eare. For taking the cuppe and demonstrating or shewing it vnto his disciples, by this pnowne demonstrative (this) and sayeng vnto them, Drinke ye all of this: it was than al one to say. This
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is my blood, as to saye: This cuppe is
my blood, meanyng by the cuppe as
the nature of the speche dothe require,
the thing conteyned in the cuppe. So
likewise without all doubt, when
Christ had taken bread, given than-
kes, and broken it, and geuing it
to his disciples sayed, Take: and so de-
monstrating and shewing that bread
which he had in his handes, to saye
than, This is my body: & to haue sayed,
This bread is my body. As it were all
one, if a man lacking a knyfe, & goig
to his oysters, wold say vnto an other,
whō he sawe to haue two knyues, Sir,
I praye you lende me the one of your
knyues. Were it not now all one to
answer hym, Sir, holde I will lende
you this to eat your meate, but not
to open oysters withall: and holde, I
will lende you this knyfe to eat
your meate, but not to open oysters.
This similitude serueth but for this
purpose, to declare the nature of speche
withall, wher as the thing that is de-
monstrated and shewed, is evidently
perceaued, and openly known to the
eye. But O good Lord, what a won-
derfull thing is it to see, how some mā
doo labour to teache, what is demon-
strated

Card. 10
1st. 13. ob-
jection.

God ma-
kers agree
not among
them [et. c.]


strated and shewed by the promotions
demonstratyue, this, in Christes wo-
des whan he sayeth: This is my body:
This is my blood: how they labour (I
saye) to teache, what that (this) was
than in dede, whā Christ spake in the
begynnyng of the sentence the worde
(this) before he had pronounced the
rest of the wordes, that folowed in the
same sentence: so that their doctrine
maye agree with their Transubstan-
ciacion: which in dede is the very so-
dacion, wherein al their erroneous doc-
trine dothe stande. And here the Tran-
substantiatours doo not agree amōg
them selues, no moze than they doo in
the wordes which wrought the Tran-
substantiacion, whan Christ did first
institute his Sacrament: Wherin *In-*
nocentius a bishop of Rome of the later
dayes, and Duns (as was noted be-
foze) doo attribute the worke vnto the
worde (*Benedixit*) Blessed: but the rest
for the most parte, to *Hoc est corpus meum*,
This is my body. &c. Duns therfoze in
his secte, because he putteth the chaunge
before, must needs saye, y (this) whan
Christ spake it in the begynnyng of
the sentence, was in dede Christes bo-
dy. For in the chaunge, the substance
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of bread did departe, and the change
was now done in *Benedixit* (ſayeth
he) that went befoze: and therfoze af-
ter hym and his, that (this) was than
in dede Chriſtes body, though þ woꝝde
did not importe ſo much, but only one
thing in ſubſtaunce: which ſubſtaun-
ce after *Duno* (the bread being gone)
muſt nedes be the ſubſtaunce of Chri-
ſtes body. But they that put their *Trā*
ſubſtanciacion to be wrought by theſe
wordes of Chriſt, This is my body:
and doo ſaye, that whan the hole ſen-
tence was finiſhed, than this chaūge
was perfected, and not befoze: they cā
not ſaye, but yet Chriſtes (this) in the
begynnyng of the ſentence befoze the
other woꝝdes were fully pronounced,
was bread in dede. But as yet þ chaū-
ge was not done, & ſo long the bread
muſt nedes remayne, and ſo long wth
the vniuerſal coſent of al tranſubſtan-
ciacions, the naturall ſubſtaunce of
Chriſtes body can not come: and ther-
foze muſt their (this) of neceſſite demō-
ſtrate & ſhewe the ſubſtaunce, which
was as yet in the pronouncing of the
furſt woꝝde (this) by Chriſt, but bread.
But how can they make and verifie
Chriſtes woꝝdes to be true, demon-
ſtra-


Blessed

strating the substance which in the
demonstracion is but bread, and sape
therof, This is my body: & is (as they
saie) the natural substance of Chri-
stes body: except they wold saie, that &
uerbe (is) signifieth is made, or is
chaunged in to. And so thā if the same
uerbe (is) be of & same effecte in Chri-
stes wordes spoken vpo the cuppe, and
rehearsed by Luke & Paule: the cuppe
or the wyne in the cuppe must be ma-
de or turned in to the newe testamēt,
as was declared befoze.



Cardiner
a Neutral
or lacke
of bothe
sydes,

Ther be som among the Transub-
stanciators, which walke so wplyte
and so warely betwene these two a-
foresaid opinions, allowng them
bothe, and holding playnly nother of
them bothe, that me thynkes, they
may be called *Neutalles*, *Ambodex-
ters*, or rather suche as can shifte on
bothe sydes. They plae on bothe par-
tes. For with the later, they do allowe
the doctrine of the last sillable, which
is that transubstanciacion is done by
myracle in an instant, at & sounde of
the last sillable (*um*) in this sentence,
Hoc est corpus meum. And they doo allowe
also Duns his fantastical imaginaciō
of *Inaiuidum vagum*, that demonstrateth
as he

as he teacheth, in Christes wordes,
one thing in substance, than being
(after his mynde) the substance of
the body of Christ.

A maruailous thing, how any mā
can agree with bothe these two, they
being so contrarie the one to the other.
For the one saith, the worde (this)
demonstrateth the substance of bread:
and the other saith, no not so, the
bread is gone, and it demonstrateth
a substance which is Christes body.

Thus he saith this third man, ye
vnderstande nothing at al. They agree
wel ynough in the chief point, which
is the grounde of al: that is, bothe do
agree and beare witnesse, that ther
is transubstanciacion. They do agree
in dede in that conclusion: I grant.
But their processe and doctrine therof
doe not aswel agree together, as did y
false witnesse before Annas and Cai-
phas against Christ: or the two wicked
iudges against Susana. For against
Christ the false witnesses did agree no
doubt, to speake all against hym. And
the wicked iudges were bothe agreed
to condemne poore Susanna: but in
examination of their witnesses, they
dissentied so farre, that all was founde
false

*Card. to
the 34. ob-
jection*

*Godma-
kers agrees
against the
truth.
Note.*

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fens of the
olde ax-
ioms,

false, & they went about, both & wher
in they agreed, & also those thinges,
which they brought for their proues.

Thus muche haue I spoken, in
searching out a solution for this prin-
cipal questiō, which was, what is the
material substance of the holy Sa-
crament, in the Lordes supper. Now
least I shoulde seeme to set by myne
owne conceite, moze than is mete: &
lesse to regarde the doctrine of the olde
ecclesiastical wyptours, than is conue-
nient for a man of my pooze learning
and simple wytte for to doo. And be-
cause also I am in dede perswaded, &
the olde ecclesiasticall wyptours vn-
derstode the true meanyng of Christ
in this mater: and haue bothe so truly
and so playnly set it furthe in certayn
places of their wyptinges, that no ma
which will vouchesafe to reade them,
and without prejudice of a corrupt
iudgement wil indifferently weighe
thē, & construe their myndes non other
wise, than they declare them selues to
haue ment: I am perswaded (I saye)
that in reading of them thus, no man
can be ignorant in this mater, but
he that will shutte vp his owne eyes,
and blyndfælde hym selfe. Whan I

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speake of ecclesiastical wrytours, I
meane of suche, as were before the
wicked usurpaciō of the sea of Rome
was growē so bntmeasurably great,
that not only with tyrannical powet;
but also with corrupte doctrine, it be-
ganne to subuerste Christs gospel, &
to turne the state; that Christ & his
possles set in h church, vpside downe.
For the causes aforesaid, I wil
rehearse certayn of their sayengs;
and yet bicause I take them but for
wytnelles and expositors of this doc-
trine, and not as the autors of the
same: and also for that now I wil not
be tedious, I will rehearse but fewe,
his thre olde wrytours of the Greke
churche, and other thre of the Latine
churche, which doo seme vnto me, to
be in this mater most playne.
The Greke autors are Origenes,
Chrysostome, and Theodoret. The La-
tine are, Tertulliane, S. Augustine
and Gelasius. I knowe ther can be
nothing spoken so playnly, but h cras-
te witte furnished with eloquence,
can darken it, and weasse it quite fro
h true meaning to a contrary lise. And
I knowe also, h eloquence, crasste, and
cynesse of wytte hath gone about to
blare

Handwritten notes:
3 greke
statin

bleare mennes eyes, & so stoppe their
eares in thasozenamed wylours, that
men should nother heare nor see, what
those autors both wytte and teache so
playnly, that except men shoulde be
made bothe darke blynde and deafe,
they can not but of necessitie, yf they
will reade, and wepe them indifferen-
tly, bothe heare and see, what they doo
meane, when eloquence, crafte, and sy-
nelle of wytte haue done all that they
can. Nowe let vs heare the olde wy-
tours of the Greke church.

 **O**rigon.

*Ecccl. Hist.
Li. 6, ca. 3*

Origene, which lyued about. 1250.
yeares agoo: a man for the excellencie
of his learning so hyghly esteemed in
Christes church, that he was coſtly
iudged & ſingular teacher in his tyme
of Christes religio, the coſounder of he-
reſies, the ſcholemaſter of many god-
ly-maters, & an opener of the hyghe
myſteries in ſcripture. He wyting by
on the. 15. chap. of S. Matthewes gos-
pel, ſayeth thus: But yf any thing entre
into the mouth, it goeth away into the
belly, & is auoyded into the draught: Yea
& that meate which is ſanctified by the
woorde of God & prayer, concerning the
mater therof, it goeth away into the bel-
ly, & is auoyded into the draught. But
for prayer which is added vnto it, for &

propoſition of the ſaith, it is made pro-
fitable, making the mynde hable to per-
ceiue and ſee that which is profitable.
For it is not the material ſubſtance of
bread, but the worde which is ſpoken
vpon it, that is profitable to h man that
eateſh it not vnworthely. And this I
meane of the typical & ſymbolical (that
is, ſacramental) bodye. Thus ſarre go
the wordes of Origene, where it is
playne, ſurſ that Origene ſpeaking
here of the ſacramēt of the Lordes ſup-
per, as the laſt wordes do playnly ſig-
nifie, bothe meane & teache, that the
material ſubſtance therof is recei-
ued, digeſted, & auoyded, as the mate-
rial ſubſtance of other bread & mea-
tes is, which could not be, if ther were
no material ſubſtance of bread at all,
as the ſantaſtical opiniō of tranſubſ-
tanciō bothe put. It is a worlde to ſee h
anſwer of p papiffes to this place of O-
rigene. In h diſputaciō which were
in this mater in the Parliament hou-
ſe, and in bothe the vniuerſities of
Cambridge and Oxfoide, they that de-
fended tranſubſtanciō ſayd, that this
part of Origene was but ſet forth of
late by Eraſmus, and therefore is to be
ſuſpected. But howe vayne this their

D: anſwer,



The pa-
piſtes o-
bſectiō a-
gainſt
Origene.

An other
objection.

answer is, it appeareth playnly. For
so may al the good olde autors, which
laye in olde libzaries, & are let furthe
of late, be by this reason reiected, as
*Clement Alexandrinus, Theodoretus, Iustinus, Ec-
clesiastica historia Nicephori, & other* such.
An other answer they hade, sayeng
that Origine is noted to have erred
in som pointes, and therfore saithe is
not to be genen in this mater vnto
hym. But this answer well weighed
dothe minstre good mater to f cleare
confutation of it self, For in dede we
graunt, that in som poyntes Origene
did erre. But those errors are gathe
red out and noted both of S. Jerome,
and Eptphanus, so that his worthes
(those errors excepted) are now so
muche the moze of antozitle, yf suche
great learned men toke paynes to
draue out of hym, what so ever they
thought in him to be witten amysse.
But as concerning this mater of the
Lordes supper, norther they no: yet
euer any other auncient autoz did euer
saye, that Origene did erre.

Gard. 10
ibc. 166,



Nowe because these two answers
hane ben of late so confuted and con-
founded, that it is wel perceaued, that
they will take no place: therfore some
which

which
hane
euen
where
spake
wyn
ther
Augu
nen
saith
Origi
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ther,
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ly, all
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that
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by, sa
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rigene
bye of

which haue wrytten sence that tyme,
haue forged twoo other answerres,
euen of the same molde. The former
wherof is, that Origene in this place
spake not of the sacrament of bread or
wyne of the Lordes table, but of an o-
ther mystical meate: of the which S.
Augustine maketh mencion to be ge-
nen vnto them, that were taught the
faith, before they were baptised. But
Origenes owne wordes in .ij. senten-
ces before rehearsed, being put toge-
ther, proue this answer vntue. For
he sayeth, that he meaneth of that fi-
guratiue and mystical body, which p-
steth them, that doo receaue it worthi-
ly, alluding so playnly vnto S. Pau-
les wordes spoken of the Lordes su-
per: that it is a shame for any learned
man ones to open his mouthe to the
contrary. And that breade which S.
Augustine speaketh of, he cā not proue
that any such thing was bled in Ori-
genes tyme. yea & though that coulde
be proued, yet was ther neuer bread
in any tyme called a sacramental bo-
dy, sauing the sacramental bread of
the Lordes table, which is called of O-
rigene the typical and symbolical bo-
dy of Christ.

*Card. in
the same
place,*

The seconde of the two newe soude
answers, is yet most monstrous of al
other, which is this. But let vs graunt
(saye they) that Deigen spake of þe Loz
des supper, and by the mater therof
was vnderstanded the material sub-
stance of bread & wyne: what thā, say
they: for though þe material substance
was once gone, & departed by reason
of Transubstanciation, whyles the for-
mes of the bread and the wyne did re-
mayne, yet now it is no inconueniēce
to saye, that as the material substance
did departe at the entring in of Chri-
stes body vnder thasayd formes:
so whan the sayd formes be destroyed
and do not remaine, than cometh a-
gain the substance of bread & wyne.
And this say they, is very mete in this
mysterie, that that which beganne w
the miracle, shall ende in a myracle.
¶ If I hade not redde this fantasie, I
wolde scarcely haue beleued, that any
learned mā euer wolde haue set furth
suche a foolish fantasie: which not
only lacketh all grounde, either of
Goddes worde, reason, or of any au-
thent wrytour, but is also cleane con-
trarie to the common rules of schole
diuinitie; which is, that no miracle is

*lie for
the whet-
stone*

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suretye

to be affirmed and put without neces-
sity. And althoughe for their former
miracle, which is their Transubstan-
tiation, they haue some colour, thought
it be but bayne, sayeng, it is done by
the power and vertue of these wordes
of Christ, This is my bodye: yet to ma-
ke this seconde miracle of returnyng
the materiall substance agayne, they
haue no colour at all. Wherfore I pray
them shewe me, by what wordes of
Christ is y^e seconde miracle wrought.
Thus ye maye see, that the sleightes
and shiftes which craft and witte can
inuenta to wastte the true sense of Di-
rigene, can not take place. But nowe
let vs heare one other place of Di-
rigene, and so we wyl let him go.

Dirigene in the.ii. Homilie Super Li-
nitum, sayeth, that ther is also even in
the foure Gospelles, and not onely in
the olde Testament, a lettre (meanynge
a literall sense) which killeth. For yf
thou folowe (sayeth he) y^e lettre in that
sayeng: Except ye eate the fleshe of the
sonne of man, & drinke his blood. &c.
This lettre dothe kill. yf in that place
the lettre dothe kil, wher in is coman-
ded the eating of Christes fleshe: than
surelye in those wordes of Christe,
D 4 wher

Wherin Chyſt commaundeth vs to eate
his body, the literal ſenſe thereof like-
wiſe dothe kill. For it is no leſſe crime
but euen the ſame and all one in the
literal ſenſe, to eate Chyſtes bodye, &
to eate Chyſtes fleſhe. Wherefore if the
one doo kill, except it be vnderſtanden
figuratiuely and ſpiritually: than the
other ſurely dothe kill likewiſe. But
that to eate Chyſtes fleſhe dothe kill ſo
vnderſtanden; Origene affirmeth
playnly in his wordes aboue rehear-
ſed: Wherefore it can not be iuſtly de-
nyed, but to eate Chyſtes bodye literall-
ly vnderſtanden, muſt nedes (after
hym) kill likewiſe.

The answer that is made to this
place of Origen of the papistes, is ſo
foliſhe, that it bewrapeth it ſelf, with-
out any further confutation. It is the
ſame, that they make to a place of S.
Auguſtine, in his booke *De doctrina Chris-
tiana*: Wher as Saint Auguſtine ſpea-
keth in effecte þ ſame thing that Ori-
gene dothe here. The papistes answer
is this: To þ carnal mā þ literal ſenſe
is hurtful, but not ſo to the ſpiritual.
As though to vnderſtande that in his
propre ſenſe, which ought to be taken
figuratiuely, were to the carnall man
a daunt

a dangerous perile: but to the spiri-
tual man non at all.

Now to Chrysostome, whom *Chrysost.*
bring for the seconde wrytourt in the
greke church. He speaking agaynst
vnholy vsing of manes body, which
after S. Paule ought to be kept pure
and holy, as the very temple of the holy
goost, sayeth thus: If it be a fault (say-
eth he) to translate the holyed vesselles,
in the which is coneyned not the true
body of Christ, but the mysterie of the
body, to priuate uses: how much more
offence is it to abuse and defile the ves-
selles of our body?

*In opere
imperfecto
ho. 11. in
Mant.*

These be the wordes of Chrysos-
tome. But I trowe that here many
foule shiftes are deuised, to defeate
this place. The autoz (sayeth one) is
suspected. I answer. But in this place
neuer fault was founde with hym, vn-
to these our dayes. And whether this
autoz was Iohn Chrysostome him self
the Archebishop of Constantinopole,
or no: that is not the mater. For of all
it is graunted, that he was a wrytourt
of that age, and a man of great lear-
nyng: so that it is manifest, that this
which he wryteth, was the receaued
opinion of learned men in his dayes.

D 5 D2

Ca. 11. 10
the 198.
objection.

Whelkes undoubtedly in such a
mater, his sayeng shoulde haue be im
pugned of som y wyote in his tyme,
or here vnto the same. Maie (sayeth
an other) if this solaciū will not serue,
we maie saye, that Chrysostome did
not speake of the vesselles of the Loz
des cuppe, or such as were than bled
at the Lordes table, but of the vesselles
bled in the temple in the olde lawe.
This answer will serue no more than
the other. For here Chrysostome spea
keth of suche vesselles, wherin was y
whiche was called the body of Christ,
although it was not y true body (say
eth he) of Christ, but the mystery of
Christes bodye. Now of the vesselles of
the olde lawe, the wyrtours doo vse no
suche maner of phrase: for their sacri
fices were not called Christes bodye.
For than Christ was not but in sha
dowes and figures, and not by the Sa
crament of his body reuealed. Eras
mus which was a mā that coulde vn
derstande the woordes and sense of the
wyrtour, although he wolde not be
sens to speake agaynst this error of
transubstanciacion, bicause he durst
not: yet in his tyme declareth playnely
that this sayeng of this wyrtour is
non

non other tolle to be vnderstanden.

yet can I (sayeth the thirde papist) *Cardin*
fynde out a fyne & subtil solution for *the same*
this place, & graunt all that yet is say- *place*
ed, bothe allowing here the wpytour, &
also that he ment of the vessels of the
Lordes table. For (sayeth he) the body
of Christ is not conteyned in them, at
the Lordes table, as in a place, but as
in a mysterie. Is not this a priest-
ly wifte, and a mystical solution? But by
the same solution than, Christs body
is not in the Lordes table, nor in the
prieestes handes, nor in the pyre, and
so is he here no where. For they will
not saye, that he is either here or ther,
as in a place. This answer pleaseth so
well the maker, that he hym self (af-
ter he had played with it a litel while,
and shewed the fynesse of his wytte &
eloquence therin) is content to geue it
ouer & say: but it is not to be thought,
that Chrysostome wolde speake after
this fynesse or subtiltie: and therfore
he returneth agayn vnto the seconde
answer for his shoote Ancoz, which
is sufficiently confuted before. An other
shorte place of Chrysostome I will re-
hearse, which (if any indifferency maye
be

3...

Card. to
the 201. of
lection,

2...

6...

not the
saying

be hearde)in playne termes setteth
furth the truth of this mater. Before
bread (saith Chrysostome *Ad Cesarin* Mo
nachi) be halowed, we cal it bread, but by
grace of God sanctifying it by the mea
nes of the priest, it is deliuered now fro
the name of bread, and esteemeth worthy
to be called Christes body, although the
nature of bread tarye in it still. These
be Chrysostomes wordes : wherin I
praye you, what can be sayed or
thought more playne against this er
rone of transubstanciatio, than to de
clare, that the bread abydeth so still.
And yet to this so playn a place, som
are not ashamed thus shamefully to
elude it, sayeng: we graunt, y nature
of bread remaineth still thus, so; that
it maye be sene, felt, and tasted: and
yet the cozporal substance of y bread
therfore is gone, least two bodies
should be confused together, & Christe
should be thought impanate.

What contrarietie and falshead is
in this answer, the symple man maie
easily perceau. Is not this a playne
contrarietie, to graunt that the natur
of bread remaineth so still, y it maye
be sene, felt, and tasted: & yet to saye,
the cozporal substance is gone, to a
uolde

undue absurditie of Christs impantia-
cion: And what manifest falsehood is
this, to saye or meane, that if the bread
should remayne still, than must fol-
lowe the inconuenience of impantia-
cion: As though the very bread could not
be a sacrament of Christs body (as
water is of baptisme) except Christ
should vnyte the nature of bread to
his nature, in vnitie of person, and
make of the bread, God.

Now let vs heare Theodoretus,
which is the last of the thre Greke au-
thors. He wyrteth in his dialoqe Contra
Eutychen thus. He that calleth his natu-
ral body, come and bread: and also na-
med hym self a vyne tree: even he the
same hath honoured the Symboles
(that is the sacramental signes) with
the names of his body and blood, not
chaungeing in dede the nature it self,
but adding grace vnto the nature.

What can be more playnly sayed,
than this, that this olde wyrtour say-
eth: that although the Sacramentes
beare the name of the body and blood
of Christ, yet is not their nature cha-
nged, but abydeth still. And wher is thā
the papistes transubstantiatione?

The same wyrtour in the seconde dia-
loqe



not

Theodoret

Dial. 2

Disthe.ca

4. Statutis

mus,

the last to cleare the mater, he sayeth thus after þe mynde of one lawer. *Vel Dic* (sayeth he) *Statutum, id est, abrogatum*, þis is: or expoude we do decree, that is, we abrogate or disannull. Is not this a goodly and worthy glose: who will not say, but he is worthy in the lawe, to be reseyued of counsaill, that can glose so wel, and synde in a mater of difficultie, such syne. *Histes?* And yet this is the lawe, or at least the glose of the lawe. And therfore who can tell what perille a man maye incurre to speake against it, except he were a lawer in dede, which can kepe him self out of the bylers, what wynde so euer blowe.

*W*itherto ye haue hearde thre wyrtours of the Greke church, not all what they doo saye: for that were a labour to great for to gather, and to tedious for þe reader. But one of two places of euery one, the which how playne, how ful, and how cleare they be against the error of transubstantiation, I referre it to the iudgement of the indifferent reader. And now I will likewise rehearse the sayenges of other thre blis auncient wyrtours of the latine church, & so make an ende.

And

And first I will begynne with
Tertullian, whom Cipriane the holy *Tertullian*
martyr so highly esteemed, that when
so ever he wolde have his booke, he
was wont to saye : Geve vs now the
Maister. This olde wyntour in his .4.
booke agaynst *Marcion* the heretike, say-
eth thus: Jesus made þe breade, which
he toke, and distributed to his disciples
his body, sayeng: This is my body.
That is to saye (sayeth Tertullian) a
figure of my body. In this place it is
playne, that after Tertullianes expo-
sition, Christ ment not by calling the
bready his body, & the wyne his blood,
that either the bready was the natu-
rall body, or the wyne his natural
blood, but he called the his body and
blood, because he wolde institute the
to be vnto vs sacramentes : that is,
holy tokens and signes of his body
and of his blood: that by them reme-
mbering and firmly beleuing the bene-
fites procured to vs by his body
which was tozney & crucified for vs,
and of his blood which was shedde
for vs vpon the crosse: and so with tha-
kes receauing these holy sacraments,
acordyng to Christes institution,
might by the same be spiritually nour-
ished

Gard, to
the .16. ob
jection.

ryshed and fedde to the encrease of all
godlynesse in vs here in our pilgri-
mage & iournaye, wherin we walke,
vnto euerlasting lyfe. This was vn-
doubtedly Christ our saueours mide,
and this is Tertullianes exposition.
The wzanglyng that the Papistes
doo make to elude this sayeng of Ter-
tullian, is so farre out of frame, that
it euen wearieyth me to thinke on it.
Tertullian wytyeth here (saye they)
as none hathe done hitherto besyde
him. This sayeng is toto manifest
falle: for Origene, Hilarie, Ambrose,
Basil, Gregorie Nazianzene, saint
Augustine, and other olde autozs, lyke
wyle doo call the sacrament, a figure
of Christes bodye. And where they
saye, that Tertullian wzote this,
whan he was in a heate of disputaci-
on, with an heretike, couetyng by
all meanes to ouerthwole his aduer-
sarie. As who saye, he wolde not take
hede, what he dyd saye, and specially
what he wolde wyte in so hygge a
mater, so that he might haue the bet-
ter hande of his aduersarie. As this
credible to be true in any godlye wyle
man: How muche lesse thā is it woz-
shy

thy to be thought of credited in a man
of so great a wytte, learning and ex-
cellencye, as Tertullian is worthy to
essemed euer for to haue ben?

Apkewyle this auto: in his sur-
uoke agaynst the same heretike con-
tention, wyrteth thus: God did not reiect
bread, which is his creature: for by it he
hath made a representaciō of his body.
Now I praye you, what is this to
saye, that Christ hath made a repre-
sentacion (by bread) of his body, but
that Christ hath instituted and ordap-
ned bread to be a sacrament, for to re-
present vnto vs his body? Now whe-
ther the representacion of one thing
by an other, requirerh the corporal
presence of the thing which is so rep-
sented or no, euery man that hath
vnderstanding, is hable in this point
(the mater is so cleare of it self) to be
a sufficient iudge.

The seconde doctour and wyrtour
of the latine church (whose sayenges
I promysed to set furthe) is S. Au-
gustine: of whose learning and esti-
macion I nede not to speake. For
all the church of Christ bothe hath
and

Augustine



and ever hathe hade hym for a man
of most singular learning, witte, and
diligence, bothe in setting furthe the
true doctrine of Christes religion, &
also in the defence of the same against
heretikes. This autor as he hathe writ-
ten most pleynteously in other ma-
ters of our faith, so likewise in this
argument he hathe written at large
in many of his workes, so playnly a-
gainst this error of transubstanciati-
on, & the papistes loue least to heare of
hym; of al other wrptours: partly for
his autoritie, & partly bicause he ope-
neth the mater more fully, than any
other doth. Therefore I will rehearse
no places of hym, thā heretofore I have
done of the other. And first, what can
be more playne, than that which he
wrpteth vpon the 89. psalme, speakig
of the sacrament of the Lordes body
and blood: and rehearsing (as it were)
Christes wordes to his disciples, after
this maner. It is not this body, which
ye doo see, that ye shall eate, norher shall
ye drynke this blood, which the souldy-
ours, & crucifie me, shall spill or sheade.
I doo commende vnto you a mysterie,
or a sacramēt, which spirituallly vnder-
standed shall geue you life,

Now



Now if Christ had no more natural and corporal bodies, but that one which they then presently bothe heard & sawe, nor other natural blood, but that which was in the same body, and the which the souldiers did afterwarde cruelly shede vpon the crosse, and nother this body nor this blood was (by this declaracion of S. Augustine) either to be eaten or drunken, but the mysterie therof spirituall to be vnderstanded: than I conclude (if this sayeng and exposition of S. Augustine be true) that the mysterie which the disciples should eate, was not the natural body of Christ, but a mysterie of the same spirituall to be vnderstanded. For as S. Augustine sayeth in his 10. booke *Contra Faustum*, ca. 21. Christes fleshe and blood was in the olde testament promysed by similitudes and signes of their sacrifices, and was exhibited in dede and in trueth vpon the crosse, but the same is celebraied by a sacrament of remembrannce vpon the altare. And in his booke *De fide ad Patrum*, ca. 13. he sayeth, that in these sacrifices, meynyng of the olde lawe, it is figuratiuely signified, what was then to be geuen; but in this sacrifice it is evidently signified

sted, what is already geuen (vndersta-
ding in the sacrifice vpon the aultare)
the remembraunce and thakes geuing
for the fleshe, which he offered for vs: &
for the blood which he shedde for vs
vpon the crosse: as in the same place
and evidently ther it maye appeare.
¶ An other evident and cleare place,
wherin it appeareth, that by the sa-
cramentall bread, which Christ called
his body, he ment a figure of his bo-
dy. As vpon the .1. Psalm, wher S.
Augustine speaketh this in plaine
termes. Christ said admyne Judas
vnto the feast, in the which he commu-
ded vnto his Disciples the figure of
his bodye. This was Christs last
supper before his passion, wherin he
did ordayne the sacrament of his bo-
dy, as all learned men doo agree.
¶ S. Augustine also in his .23. epistle
to Bonifacius teacheth, how sacramen-
tes doo beare the names of y^e thinges
wherof they be sacramentes, bothe in
Baptisme, and in the Lodes table,
euen as we call euery good frydaye,
the daye of Christs passio: and euery
Easter daye, the daye of Christs re-
surrection: whan in very dede ther
was but one daye wherin he suffred,
and but one daye wherin he rose. And

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why doo we than call them so, which
are not so in dede, but bicause they are
in like tyme and course of the yeaere,
as those dayes were. wherein those
thinges wer done: Was Christ sayeth
(S. Augusti) offred any more but once?
And he offred him self. And yet in a sa-
crament or representaciō not only euery
solēne feast of Easter, but also euery
day, so þ people he is offred: so þ he do-
the not lye, þ sayeth: He is euery daye
offred. For if Sacramētes hade not so
similitudes or likenesse of those thinges,
wherof they be Sacramētes, they could
in no wise be sacramētes: & for their si-
militudes and likenesse commonly they
haue the names of the thinges, wherof
they be sacramētes. Therfore as after
a certayn maner of speche, þ sacramēt of
Christes body is Christes body, the sa-
crament of Christes blood is Christes
blood, so likewise the Sacrament of
faith is faith.

After this maner of speche (as S.
Augustine teacheth in his questiones
Super Leuiticum, & Cōtra Adamantini) it is
sayed in scripture, that. vii. eares of
corne be seven yeaeres: seven kyen be vii.
yeaeres, & þ rocke was Christ: & blood is
þ soule: the which last sayeng (sayeth

E 4 saint

Question,
57.

Cap. 13.

Contra
Maximis
mon. li. ca.
22.

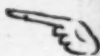
S. Augustine in his booke *Contra Ad-
maximum*) is vnderstanded to be spoken
in a signe or figure. For the Lord himself
did not sticke to saye, This is my body,
whan he gaue the signe of his body,
for we must not conside in sacramen-
tes (sayeth S. Augustine in an other
place) What they be, but what they
doo signifye: for they be signes of thin-
ges, being one thing in them selues,
and yet signifieng an other thing. For
the heauenly bread (sayeth he, speaking
of the sacramental bread) by some ma-
ner of speache is called Christes body,
whan in very dede it is the Sacrament
of his body. &c.

What can be more playne, or more
clearly spoken, than are these places
of S. Augustine befoze rehearsed, if
men were not obstinately bent to
mayntene an vntruthe, & to receaue
nothing what so euer dothe set it fur-
ther: yet one place more of S. Augu-
stine will I allege, which is very clea-
re to this purpose, that Christes na-
tural body is in heauen, and not here
corporeally in the Sacrament, and so
let him departe. In his .x. treatise,
which he wyrteth vpon Iohs, he tea-
cheth playnly and clearly, how Christ
being

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being bothe God and man, is bothe
here after a certayn maner, and yet in
heauen and not here in his natural
body and substance, which he toke
of the blessed virgin Mary: speaking
thus of Christ and sayeng. By his di-
uine Maiestie, by his prouidence, and
by his unspeakeable & inuisible grace,
¶ is fulfilled which he spake: Beholde
I am with you vnto the ende of the
worlde. But as concernyng his fleshe
which he toke in his incarnation, as
touchyng that which was borne of the
virgine, as concernyng that which was
apprehended by the Jewes & crucified
vpon a tree, and taken downe from the
crosse, lapped in linnen clothes, and bu-
ryed, and rose agayn, and appeared
after his resurrection, as concernyng
that fleshe, he sayed: ye shall not euer
haue me with you. Why so? For as con-
cernyng his fleshe, he was conuersant
with his disciples .xl. Dayes, and they
accompanyeng, seing, and not folow-
ing hym, he rose vp in to heauen, & is not
here. By ¶ presēce of his diuine maies-
tie he did not departe: as concernyng
presēce of his diuine maiestie, we haue
Christ euer w vs: but as concernyng ¶
presence of his fleshe, he sayed truly to

¶ 5 his



of ~

his disciples: Ye shall not ever haue me
with you. for as cōcernyng the priest
of his fleshe, the church hade hym but
a fewe dayes: now it holdeth hym by
faith, though it see hym not.

Thus muche S. Augustine speaketh
repeting one thing so often: and al to
declare and teache, how we should vn-
derstande the maner of Christes be-
ing here with vs: which is by his gra-
ce, by his prouidence, & by his diuine
nature: and how he is absent by his
natural body which was bozne of the
virgin Mary, died, and roole for vs, &
is ascended in to heauen, and ther sit-
teth (as is in the articles of our faith)
on the right hande of God, & thence (&
from non other place sayeth S. Augu-
stine) he shall com on the later daye, to
iudge þe quicke & the dead. At þe which
daye the righteous shall than lifte vp
their heades, and the light of Goddes
truthe shall so shyne, that falshead
and errorres shalbe put in to perpetu-
al confusion: righteousness shall haue
the vpperhande, and truthe that daye
shal beare awaye þe victorie, al thene-
mies therof quyte ouerthrowne, to
be troden vnder foote for ever more.
O Lorde, Lorde, I beseeche the hasten
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this daye, than shalt thou be glorified
with the glorie due vnto thy holy
name, and vnto thy diuine maiestie:
and we shal syng vnto thee, in al ioye,
and felicitie, laude and praise for euer
more. Amen.

Here now wolde I make an ende.
for me thinkes, S. Augustine is in
this matter so full and playne, and of
that autoritie, that it should not nedde
after this his declaracion, being so fir-
mely grounded vpon Goddes worde,
and so well agreing with the other
auncient autors, to bring in for the co-
firmacion of this matter any moor:
and yet I sayed, I wolde allege thre
of the latin church, to testifie the
truth in this cause. Now therfore I
last of all shalbe *Gelafius*, which was a
bishop of Rome, but one that was bi-
shop of that sea, before the wicked usur-
pacion and tyrannye therof spreadde &
burst out abroad in to all the worlde.
for this man was before *Bonifacius*,
yea and *Gregorie* the first: in whose
dayes bothe corruption of doctrine
and tyrannical usurpacion did chiefly
growe, and haue the upper hande.

Gelafius in an epistle of the twoo na-
tures of Christ, *Contra Eutychen*, writteth
thus

Gulafaw

thus: The sacramentes of the body and blood of Christ, which we receaue are godly thinges, wherby and by the same we are made partakers of the diuine nature, and yet neuerthelesse the substance or nature of the bread & wyne dothe not departe nor go awaye.

Note these wordes I beseeche you, and conside, whether any thing can be moze playnly spoken, than these wordes be agaynst the error of transubstanciacion, which is the grounde and bitter roote, wherupon spring all the horrible errorrs befores rehearsed.

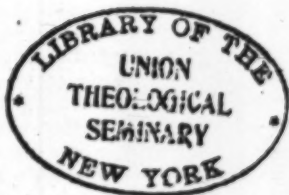
Wherfoze seeing that this falsehead dothe appeare so manifestly, and by so many wayes so playnly, so clearye and so fully, that no man nedeth to be deceaued, but he that will not see, or will not vnderstande: Let vs all that doo loue the truthe, embrace it, & forsake the falsehead. For he that loneth the truthe, is of God: and the lacke of the loue therof is the cause why God suffereth men to fall in to errorrs, and to perishe therein: yea and as S. Paule sayeth, why he sedeth vnto them illusions, & they beleue lies, vnto their owne condemnacion: because (sayeth he)

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ye they loved not the truthe. This
truthe no doubt is Goddes worde.
fo; Christ hym selfe sayeth vnto his
father: Thy worde is truthe. The
loue and light wher of almighty
God our heauenly father
gene vs, & lyghten it in
our heartes by his ho
ly spirite, through
Jesus Christ our
Lorde. Amen.

Io. 17.

Vincis Veritas.



The copy of certain

lettres sent to the Quene, and also to
doctour Martin and doctour Stor-
re, by the most Reuerende father in
God, Thomas Crammer Archbis-
shop of Cantorburie from prison in
Oxford: who (after long and most
greuous strait emprisoning and con-

el handling) most constanly and
and willingly suffered death

for the true
testimonie of Christ.

in Marche

1556.

Psalm 119.

I spake of thy testimonies (O Lorde)
when before Kings, and was

not confounded.

(16) fol.

Ames, p. 519.

To the reader.

The Lorde of light lighten thine eyes, to se the thing that is right, & geue the an hearte to obeye the same, Amen. Thou mayest (good reader) besydes the open tyrannye, as in a glasse, plainly see in these lettres, that the popis heing borne in the kingdome of France (that is, the myghty Antichrist that Daniel wyrteth of: yf thou can fynde oute what sort of justice (in most open manifest) it maketh towardes the most mylde doctores, Thomas Crapier that was lately Archbisshop of Cantorbury. He cryeth hie to appeare to make answer at Rome, galing hym lxxx. dayes respite, for his apparance there. Is this any thing but a fury, of iustice? as though the court of Rome wolde condemne no man, before he answered for him as his due lawe and equitie requyreth. But the very same instant tyme, Antichristes holynesse (contrary to that which is written) sent his commissiō unto that perjured heastly Bocher B. of Gloucestre, to degrade and depaue him of his dignitie. Which thing he did not only before the lxxx. dayes were ended, but before they were. in. c. he spent. Furthermore wher as the sayd most reuerende father was fast deteyned in the most greuous and straye prison, so as he coulde not appeare (which thing was necessary both in Englande, and also in the Romishe court) and therfore had a lawfull and most iuste excuse of his absence, by al lawes, euen popis he and other: yet at Rome in the ende of the sayd lxxx. dayes, was that mylde good mā deterrid Contemnat: that is, shrewdely, forwardly, and wilfully absent. And in paynt of the same his absence, cōdemned: and in tyme much cruelly and mercilesly martyred (alas for pyrie) euen by the ministerie of them, for whose soules sauegarde, he put him selfe to that hasard. and gaue his lyfe. Consydre therfore (I praye thee) howe the shauen hypocrites with their compliers haue rolled the Quenes majestie in wilfull murder by their wynding toyles.

For what is it but wilfull murder to cause a man
to be cyted, and yet to detayne him still in fast pri-
son, knowing his absente to be his condemnation.
Consider also what manifest perurie and tyrany
they haue swappd not the Queene alone, but

with her the hole realme of Englande in. For
which the indignacion of God is so prouo-

ced, that he can not longer forbear to
plage, as he hath begunne already

by, and wyl no doubt p^{ro}u-
cede onles speedy repen-

tation followe. The
Lorde desire

their salu-
tion and

mercies. Amen.
A. M. C. M. L. X. V.

being the .x. daye of this moneth
of April. .x. daye of this moneth

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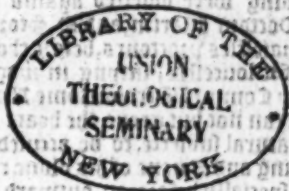
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Archbishop. of Cantorburies
letters to the Quenes high-
nesse.

I maye please your maiestie to
perdone my proſupciō, & I dare
be ſo bolde to wyte to your high-
neſſe. But very neceſſitie conſtray-
neth me, that your maieſtie may
knowe my mynde rather by myne
owne wyting, than by other mennes
repoꝛtes. So it is & vpon Saturdape
being the .7. dape of this moneth, I
was cited to appeare at Rome. ſ. lxxx.
dape after, ther to make answer to
ſuche maters, as ſhould be objected a-
gainſt me, vpon the behalfe of the
king and your moſt excellent maie-
ſtie: which maters the Thursday folo-
wing were objected againſt me by
Doctour Martin, and D. Storie your
maieſties pꝛoctors, befoze the biſhop
of Glouceſtre, ſitting in iudgement
by Commiſſiō from Rome. But alas,
it can not but greue the heart of any
natural ſubiecte, to be accuſed of the
king and Quene of his owne realme:
& ſpecially befoze an outward iudge,
or by autoꝛitie comming fro any per-
ſon

son out of this Realme. Wher the king
and Quene, as they were subiectes
within their owne realme, shall com-
playne, and requyre iustice at a stra-
gers handes against their owne sub-
iecte, being already condemned to
deathe by their owne lawes. As
though the king & Quene coulde not
doo or haue iustice wⁱⁿ their owne
realmes, against their owne subie-
ctes, but they must seke it at a straun-
gers handes in a straunge lande. The
like wherof (I thinke) was neuer
sene. I wolde haue wished to haue
had some meaner aduersaries: and I
thinke, that deathe shall not greue me
muche moze, than to haue my most
dradde and most gracious souerayne
Lorde and lady (to whom vnder God
I doo owe all obedience) to be myne
accusers in iudgement, within their
owne realme, befoze any straunger
& outwarde power. But so: as muche
as in the tyme of the prince of most fa-
mous memoze king Henry the 8. your
graces father, I was sworne neuer
to consent, that the bishop of Rome
should haue or exercise any auctorite or
iurisdiction in this realme of Englade.
Therfoze least I should alowe his au-

The first
cause why
the arch-
bish. wolde
not make
answer to
the popes
comissary,
is to auoi-
de perjury

non potestates, consules, rectores, & consiliarios locorum; ubi de cetero huiusmodi statuta & consuetudines editæ fuerint vel seruata: necnon & illorū qui secundum ea præsumpserint iudicare, vel in publicam formam scribere iudicata.

That is to saye: We excommunicat all heretikes of bothe sexes, what name so euer they be called by: and their fauourers and receptours, & defendours: and also them that shall hereafter cause to be obserued statutes and customes made against the libertie of the church, except they cause the same to be put out of theyr booke or recordes within two monethes after the publicacion of this sentence. Also we excommunicate the statute makers and wrytours of those statutes, and all the potestates, consules, gouernours & counsaillours of places, wher suche statutes and customes shall be made or kept: & also those that shall presume to geue iudgement according to them, or to wryte in to publike forme the maters so iudged.

Other the
popes
lawes be
vniuersal,

Now by these lawes, if the bishop of Rome authorize which he laymeth by God, be lawfull: all your graces lawes

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lawes and customes of your realme, being contrary to the popes lawes, be naught. And aswell your maiestie as your iudges, Iustices and all other executors of the same, stande accused among heretikes, which God forbiddeth. And yet this curse can neuer be auoided (if y^e pope haue suche power as he claymeth) vntil suche tyme, as the lawes and customes of this realme (being contrary to his lawes) be taken awaye and blotted out of the lawe booke. And although ther be many lawes of this realme contrary to the lawes of Rome, yet I named but a fewe: as to conuict a cleark before any tempozall iudge of this realme, for debte, felonie, murther, or for any other crime: which clearkes by the popes lawes, be so exempte from the kinges lawes, y^e they can be no where sued, but before their ordinarie. Also the pope by his lawes maye geue all Bishoprikes and benefices spirituall, which by the lawes of this realme, can be geuen but only by the king and other patrons of the same, except they fall in to the lapse.

By the popes lawes the patronage

shalbe sued only before the ecclesiastical

or els all
 England
 is accus-
 sed.

Note
 wherein
 the popes
 lawes
 and the la-
 wes of
 Englande
 do varye.

call iudge. But by the lawes of this
realme, it shalbe tried befoze the tempo
ral iudges. And to be shorthe, þ lawes
of this realme doo agree with the po
pes lawes, like fyre and water. And
yet the kinges of this realme haue pro
vided foze their lawes, by the *Premunire*:
so that if any man haue let the execu
tion of the lawes of this realme, by a
ny autozitie from the sea of Rome, he
falleth in to the *Premunire*. But to mete
with this, the popes haue provided foze
their lawes by cursing. Foze who so e
ner letteth the popes lawes to haue
full course within this realme, by the
popes power standeth accursed. So þ
the popes power treadeth al þ lawes
& customes of this realme vnder his
fete: cursing al that execute them, vn
till suche tyme as they geue place vnto
his lawes. But it maye be sayed, that
notwithstanding all the popes decrees,
yet we doo execute still the lawes and
customes of this realme. Aye, not al
quietly without interruption of the
pope. And wher we do execute them,
yet we doo it vnwillingly (if the popes
power be of foze) and foze þ same we
stande excommunicate, and shall do, vn
till we leaue therecution of our owne
lawes

lawes and customes.

Thus we be wel reconciled to his Maie-
tie, allowinge suche autoritie, wherby this wd.
the realme standeth accursed before
God, yf the Pope haue anye suche auto-
ritie.

These thinges (as I suppose) were
not fully opened in the parliament
house, whan the Popes autoritie was
receaued agayne within this realme.
For yf they had, I do not beleue, that
either the King or Quenes Maiestie
or the nobles of this realme, or the co-
mons of the same wolde euer haue co-
sented to receaue agayne suche a so-
rain autoritie, so iniurious, hurtful, &
pretudiciall aswell to the crowne, as
to the lawes and customes, and state
of this realme: as wherby they muste
nedes acknowledge them selues to be
accursed. But none could opene this ma-
ter wel, but the cleargie, & that suche of
them as had receiued the Popes lawes,
wherby the Pope hath made himselfe,
as it were a God. These seke to magni-
fene the pope, whom they desyred to
haue their chiefe head, to thintent they
myght haue as it were a kingdome &
lawes within them selues, distincte
from the lawes of the crowne, & wher

with

The duty
of the
cleargie
wellected
in the par-
liament.



with the crowne may not medle. And
so being except fro þe lawes of the real-
me, myght lye in this realme, lyke
lordes & kynges, wout damage or fear
of any mā, so þe they please their highe
and sup:me head at home. For this
consideracion (I wene) some þe knewe
the truthe, helde their peace at the par-
liament: wher as yf they hade done
their duetties to the crowne and hole
realme, they should hane opened their
monthes, declared the truthe, and shew-
wed the periles and daungers, that
myght ensue to the crowne and real-
me. And yf I should agree to allowe
suche autozitie within this realme,
wherby I must nedes confesse, that
your most gracious hyghnes and al-
so your realme should ever continue
accursed, vntyll you shall cease from
thereducion of your owne lawes and
customes of your realme: I coulde
not thynke my selfe true, eyther to
your hyghnesse, or to this my natu-
ral cuntry, knowing þe I do knowe.
Ignorauce (I knowe) may excuse o-
ther men: but he that knoweth howe
preiudicial and iniurious the power &
autozitie (which he chalengerth euery
where)

Not.

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where is to the crowne, lawes and cu-
stomes of this realme, and yet wyl al-
lowe the same: I can not see in any
wyse, how he can kepe his due allege-
aunce, fidelitie, and truth to the crowne
and state of this realme.

An other cause I alleged, why I
could not allowe the autoritie of the
pope, which is this. That by his auto-
ritie he subuerteth not only the lawes
of this realme, but also the lawes of god
so that who soeuer be vnder his au-
toritie, he suffreth them not to be vnder
Christes religion purely, as Christ
did commaunde. And for one example
I brought furthe: that wher as by
Goddes lawes, all christian people be
bouden diligently to learne his worde,
that they maye knowe, howe to be-
leue & lyue accordingly. And for that
purpose he ordayned holy dayes, whā
they ought (leauyng aparte all other
businesse) to geue them selues holly to
knowe & serue God. Therefore God-
des will & comaundement is, that whā
the people be gathered together, the mi-
nisters shoulde vsue suche language, as
the people may vnderstande, & take pro-
fite therby, or elles holde their peace.
for as an harpe or lute, yf it geue no

*The. 3.
cause why
he could
not allowe
the Pope.
The popes
religion is
against
Christes
religion*

*why latin
service
ought not
to be resto-
red in Eng-
lande,*

certa



with the crowne may not medle. And
so being erēpt frō þe lawes of the real-
me, myght lyue in this realme, lyke
lordes & kynges, wout damage oz fear
of any mā, so þe they please their highe
and supreme head at isome. For this
consideracion (I wene) some þe knewe
the truthe, helde their peate at the par-
liament: wher as yf they hade done
their dueties to the crowne and hole
realme, they should hane opened their
mouthes, declared the truthe, and shew-
wed the periles and daungers, that
myght ensue to the crowne and real-
me. And yf I should agree to allowe
suche autozitie within this realme,
wherby I must nedes confesse, that
your most gracious hyghnes and al-
so your realme should euer continue
accursed, vntyll you shall cease from
thereducion of your owne lawes and
customes of your realme: I coulde
not thynke my selfe true, eyther to
your hyghnesse, oz to this my natu-
ral countrey, knowing þe I do knowe.
Ignoraunce (I knowe) may excuse o-
ther men: but he that knoweth howe
preiudicial and iniurious the power &
autozitie (which he chalengerth euer
where)

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where is to the crowne, lawes and cu-
stomes of this realme, and yet wyl al-
lowe the same: I can not see in any
wyle, how he can kepe his due allege-
aunce, fidelitie, and truth to the crowne
and state of this realme.

An other cause I alleged, why I
could not allowe the autozitie of the
pope, which is this. That by his auto-
ritie he subuerteth not only the lawes
of this realme, but also þ lawes of god
so that who soeuer be vnder his au-
tozitie, he suffereth them not to be vnder
Christs religiõ purely, as Christ
did commaunde. And so; one example
I brought furthe: that wher as by
Goddes lawes, all christian people be
bouden diligently to learne his worde,
that they maye knowe, howe to be-
leue & lyue accordingly. And so; that
purpose be ordayned holy dayes, whā
they ought leauynge aparte all other
busynesse to geue them selues holly to
knowe & serue God. Therefore God-
des will & comaundement is, that whā
the people be gathered together, þ mi-
nisters shoulde vsurbe language, as
the people may vnderstande, & take pro-
fite therby, or elles holde their peace.
so; as an harpe or lute, yf it geue no

Thi. 3.

*cause why
he could
not allowe
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The popes
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against
Christs
religion*

*why latin
service
ought not
to be resto-
red in Eng-
lande,*

etc

certain sounde, that mē maye knowe,
what is striken, who can daunce af-
ter it, for all the sounde is in vayne
so is it vayne and profiteh nothing
(sayeth almightie God, by the mouth
of S. Paule) if the priest speake to the
people in a language which they
knowe not. For elles he maye profite
him selfe, but profiteh not the people,
sayeth S. Paule.

But herein I was answered that
that S. Paule spake only of preaching,
that the preacher should speake in a
tongue which the people did knowe:
or elles his preaching availeth no-
thing. This I wolde have spoken, &
could not be suffered. But if the pre-
aching availeth nothing, being spoken
in a language, which the people un-
derstande not: how should any other
sorte availe them, being spoken in
the same language. And yet S. Paule
ment not only of preaching, it appea-
reth plainly by his owne wordes.
For he speaking by name expressely
of prayeng, singing, lauding, and
thanking of God, and of all other
things which the priestes saye in
the churches, wherunto the people
saye Amen: which they heid not in
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preachig, but in other diuine seruice:
that whether the priestes rehearse the
wonderfull woꝝkes of God, or the
great benefites of God vnto man-
kinde aboue all other creatures: or
geue thanks vnto God, or make ope
profession of their faith, or humble
confession of their synnes, wth earnest
request of mercie and foꝛgiuenesse:
or make sute or request vnto God, foꝛ
any thing: that than all the people vnder-
standing what the priestes saye,
might geue theiꝝ mynbes and voices
with them, and saye, Amen. That is
to saye, allowe what the priestes saye,
that the rehearsal of Goddes vniuer-
sal woꝝkes and benefites, the geuiꝝg
of thanks, the profession of faith, the
confessio of synnes, and the requestes
and petitions of the priestes and the
people might ascende by into the
eares of God altogether, and be as
a sweete sauour, odour, & incense in his
nose, & thus was it bled many hundred
yeares after Christes ascension. But
thatoꝛesaid thinges can not be done;
wha the priestes speake to þe people in
a language not knowen. And so they
(or their deaſhe in their name) saye
Amen, but they can not tel wher vnto:
Where

Wher as S. Paule sayeth, how can
 people saye: Amen to thy well sayeng,
 whan they vnderstande not what
 thou sayest. And this was S. Paule
 vnderstanden of al interpretours bo-
 the Grekes and latines, olde & newe,
 schole autors and others, that I haue
 redde, vntil about xxx. yeares past. At
 which tyme one *Eckius* with other of
 his sorte, begane to deuise a newe ex-
 position, vnderstanding S. Paule of
 preaching only. But whan a good
 number of the best learned men repu-
 ted within this realme, som fauourig
 the olde, som the newe learning, as
 they terme it (wher in dede that which
 they call the olde, is the newe: and that
 which they call the newe, is in dede
 olde) but whan a great number of
 suche learned men of bothe sortes
 were gathered together at *Windsor*, for
 the reformation of the seruice of the
 church: It was agreed by bothe without
 controuersie (not one sayeng contrary)
 that the seruice of the church ought
 to be in the mother tongue: and that
 S. Paule in the xiiij. chap. to the *Corin-
 thians* was so to be vnderstanden. And
 so is S. Paule to be vnderstanden in
 the civile lawe more than a thousand
 yeares

The papi-
 stes can
 saye yea
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 breathe.

peares passe: to bere Iustinian (a most
godly Emperour) in a synode writeth
on this maner. Inueniunt ut omnes epis-
copi pariter & presbyteri non tacito mo-
do, sed clara voce qua a fidei populo exan-
diamur, Sacram oblationem & preces in
sacro baptismo adhibitas celebrent, quo
maiori exinde deuotione in depromenda
Domini Dei laudibus audientium animi
efferantur. Ita enim & Diuus Paulus do-
cet in epistola ad Corinth. Si solummodo be-
nedicat spiritus, quomodo is qui priuati-
lorum tenet, dicet ad gratiarum actionem
eam. Amen? Quandoquidem quid discas
non uidet. Tu quidem pulchre gratias agis,
alter autem non edificatur.

That is to saye: We comaunde, that
all Bishoppes and priestes celebrate the
holy oblation and prayes used in holy
Baptisme, not after a still close maner,
but with a cleare loude voice, that they
maye be playnly hearde of the saythfull
people, so as the hearers myndes maye
be lyfted vp therby with the greater de-
uocion, in vtring the prayses of the
loude God. For so Paule teacheth also
in the epistle to the Corinthians. Yf the
spirit do only blesse (or saye well) howe

b shall

that he that occupieth the place of a pri-
uie person, saye Amen to thy thankes
gouing: For he perceaueth not what
thou sayest. Thou dost geue thankes
well, but the other is not edified.

And not only the civile lawe and al
other wrytours a thousand and foure
hundred yeares continually together
haue expounded S. Paule not of prea-
ching onely, but of other seruice sayde
in the church, but also reason geneth
the same, that if men be commaunded
to heare any thing, it must be spoken
in a language which the hearers vn-
derstande, or elles as S. Paule sayeth,
what auayleth it to heare: So that the
Pope geuing a contrary commaunde-
ment, that the people comynge to the
church shall heare they wote not what,
shall answer they knowe not where
vnto, taketh vpon him to commaunde
not only against reason, but also dire-
ctly against God.

And againe I said, wher as our sa-
uour Christ o:dayned the sacrament
of his most precious bodye and blood
to be receaued of all christian people
vnder the formes bothe of bread and
wyne, & said of the cuppe, Drynke ye al
of this: the pope geueth a cleane con-
trary

The pope
communion
deth bothe
against
God and
natural
reason.

The Sa-
crament
ought to
be recea-
ued in bo-
the kyndes
of all
christia-
ns.

truly commaundeth, that no lay men
shal drinke of the cuppe of their salua-
cion: as though the cuppe of saluacion
by the blood of Christ, pertained not to
lay men. And wher as Theophilus Alex-
andrinus (whose workes S. Jerome did
translate about .xi. hundred yeares
past) sayeth, that yf Christ had ben cru-
cified for the deuilles, his cuppe should
not be denyed them. yet the Pope de-
nyeth the cup of Christ to christia peo-
ple, for who Christ was crucified. So
that if I should obey the pope in these
things, I must nedes disobey my sa-
uour Christ. But I was answered
herunto as comonly the papistes do an-
swer, yf vnder yf forme of bread is hole
Christes fleshe & blood: so that whoso-
uer receaueth yf forme of bread, recea-
ueth as wel Christes blood as his fleshe.
Let it be so. yet in the forme of bread
only, Christes blood is not dronken,
but eaten: nor is receaued in the cuppe
in the forme of wyne, as Christ coma-
manded: but eaten to the fleshe vnder
the forme of bread. And moreover the
bread is not yf sacrament of his blood,
but of his fleshe onely: nor the cuppe
is not yf sacrament of his fleshe, but
of his blood onely.

Mark
xii.

And so the pope kepeth from all laye
persones the sacramēt of their redēp-
cion by Christes blood, whiche Christ
commaundeth to be geuen vnto the.

And furthermore Christ ordayned
the sacrament in two kyndes, the one
seperated from the other, to be a repre-
sentacion of his deathe; wher his
blood was separated from his fleshe,
which is not represented in one kynde
alone. So that the laye people receaue
not the hole sacrament, wherby Chri-
stes deathe is represented, as he com-
maunded

Whoeuer as the pope taketh vpon
him to geue the temporall sworde, or
royall and Imperiall power to kyn-
ges and princes, so dothe he likewise
take vpon hym to depose them from
their Imperiall states, yf they be
disobedient to him: and commaun-
deth the subiectes to disobeye their
princes, assailing the subiectes as well
of their obedience, as of their lawfull
othes made vnto their true kynges &
princes directly contrary to Goddes
commaundement, who commaundeth
all subiectes to obey their kynges, or
their rulers vnder them. One Iohes
Patriarke of Constantinopole in the tyme

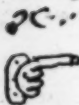
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of Saint Gregorie claymed superio-
ritie aboue all other bishoppes: To
whom Saint Gregorie writeth, that
therin he did iniurie to his three bre-
thren, which were equal with hym: &
is to saye, the Bishop of Rome, the bi-
shop of Alexandria, and of Antiochia:
which three were patriarchal sees, as
well as Constantinopole, and were
brethren one to an other. But (sayeth
saynt Gregorie) Yf any one shall exalte
him self aboue all the rest, to be the vni-
uersal bishop, the same passeth in paine.
But now the Bis. of Rome exalteth
him self, not only aboue al bishoppes,
but also aboue all kinges and Empe-
rours, and aboue all the hole worlde:
taking vpon him to geue and take a-
waye, to let vp and put downe, as he
shall thinke good: And as the Deuil
hauing no such autoritie, yet toke vp
him to geue vnto Christ all the king-
domes of this worlde, if he wold sal down
& worship him: in like maner the pope
taketh vpon hym to geue empires &
kingdomes (being non of his) to suche
as will fall downe and worship him,
and kysse his fete. And mozeouer his
lawers and glossers so flatter him, that
they seyne he maye commaunde em-
perours

The deuil
and the
pope are
like.

120

The pope
is Antichrist, that
is, Christes
enemye.



wherefore
the pope is
Antichrist.

perours and kinges to holde his thyrt
rop, what he lighteth vpon his horse,
and to be his foremen. And that if any
emperour or king geue hym any thig,
they geue him nothing, but that is his
owne. And that he maye dispenle a-
gainst Goddes worde, against bothe
the olde and newe testament, against
saint Pauls epistles, and against the
Gospel. And furthermoze whatsoeuer
he dothe, although he drawe innume-
rable people by heapes with him selfe
in to hell: yet maye no mortal man re-
proue him: because he bring iudge of
all men, maye be iudged of no man.
And thus he lytteth in the temple of
God, as he were a God; and nameth
him self Goddes vicare. And yet he dis-
penseth against God. If this be not to
playe Antichristes parte, I can not tel
what is Antichrist: which is no moze
to saie, but Christes enemye & aduersa-
ry: who shall sit in the temple of god
aduauceing hym selfe above all o-
ther: yet by hypocrisie and feyned reli-
gion shall subuerte the true religio of
Christ. And vnder pretense and co-
lour of christian religion shall worke
against Christ, and therfore hathe the
name of Antichrist. Now if any man
liste him selfe higher than the Pope

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hath done, who listeth hym selfe a-
boue all the world: can be moze ad-
uerfarye to Christ, than to dispense a-
gainst Goddes lawes, & wher Christ
hath geuen any commaundement, to
commaunde directly the contrary: &
we must nedes be take so: Antichrist:
But vntill the tyme that suche a persō
may be foude, we maye easily coniect-
ure, wher to fynde Antichrist.

Wherfore seeing the pope thus (to
ouerthrowe bothe Goddes lawes &
mannes lawes) taketh vpon hym, to
make emperours and kynges to be
vassalles and subiectes vnto hym, &
specially the crowne of this realme,
with the lawes and customes of the
same: I see no meane, how I maye ex-
pense to admyt this vsurped power
within this realme, contrary to myne
othe, myne obediēce to Goddes lawe,
myne allegaunce & ductie to your
maiestie, & my loue & affection to this
realme. Whiche that I haue spoken a-
gainst the power and autoritie of the
pope, I haue not spoken (I take God
to record and iudge) for any malice I
owe to any popes persō, whom I knowe
not, but I shal praye to God to geue
him grace, that he maye seeke aboue

*Note this
conclusion*

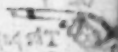
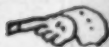
*The causa
ies why the
Archebis
shop spake
& wrote
thus*

all thynges to promote Goddes honoure
and glorie, and not to folowe þe trade
of his pderessours in these later daies.
For I haue not spoken it for feare of
punishment & to auoide þe same, thin-
king it rather an occasiō to aggravate
thā to diminish my trouble: but I ha-
ue spokē it for my most boundē duty to
þe crowne, liberties, lawes & customes
of this realme of Englaō, but most spe-
cially to discharge my conscience in utte-
ring þe trueth to godden glorie, casting
awaye al feare, wþ þe comfort whiche I
haue in Christ, whosafeyth þe feare not
them that kill the body, and can not kill
the soule: but feare him that can cast bo-
dy & soule in to hell fyre. He that
for feare to lose this life, will forsake
the trueth, shall lose the everlastyng
life. And he that for the trathes sake
will spende his life, shall synde eterna-
llyng life. And Christ promyseth to stāde
fast wth thē before his father, which
will stāde faste wþ him here. Whiche
comfort is so great, þe whosoever hath
his eyes fixed vpon Christ, can not
greatly passe on this life, knowing
that he maye be sure to haue Christ
stāde by him, in the ppresence of his
father in heauen.

And

And as touching þe Sacrament, I sayed: forasmuche as the hole mat-
teth in þe vnderstanding of these
wordes of Christ, This is my body,
This is my blood: I sayed, that Christ
in these wordes made demonstracion
of þe bread & wyne, and spake figurati-
uely, calling bread his bodye, & wyne
his blood: bitaule he ordained them
to be sacramentes of his body & blood.
And wher þe papistes say in those two
pointes contrary vnto me, þe Christ cal-
led not bread his bodye, but a substance
vncertain, nor spake figuratiuely:
Herein I sayed, I wolde be iudged by
the olde church. And which doctrine
could be proued the elder, that I wolde
make vnto. And forasmuche as I haue
alleged in my booke many olde auto-
r bothe Grekes & latines, which about
a thousand yeres after Christ contin-
ually taught as I doo: if they could
bring furthe but one olde auto-
r, that sayeth in these two poyntes,
as they saye: I offered by. or by. yeres ago, &
doo offre yet still, & I will geue place
vnto them. But whan I bring furthe
any auto-
r that sayeth in most playne
termes as I doo, yet sayeth the other
partie, that the auto-
r ment not so: as
who shoulde saye, that þe auto-
r spake

The sacra-
ment.



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one thing, and might cleane contrary.
And upon the other parte, when they
can not fynde any one autor, that saye
eth in wordes, as they saye, yet saye
they, that the autors met as they saye.
Now whether I or they speake more
to the purpose hereof, I referre me to
the iudgement of all indifferent hearers.
¶ For the olde church of Rome about
a thousand yeres together, neither
beleued nor vied the Sacrament, as
the church of Rome hath done ablaste yea-
res. For in the beginning the church of
Rome taught a pure and a sound doc-
trine of the sacrament. But after that
the church of Rome fell in to a new
doctrine of transubstantiation. In the
doctrine they changed the vis of the
sacrament, contrary to that Christ
commaunded, and the olde church
of Rome vied about a thousand
yeres. And yet to deface the olde,
they saye that the newe is the olde
wherin for my parte, I am content
to the tryall to stande. But their doc-
trine is so sonde and vnicomfortable,
that I marvel, that any man would
allowe it, if he knewe what it is. But
what so ever they beare the people in
hande, that which they wyte in their
holles

Rom



the old
Church
of Rome


The papi-
stes make
Christ two
bodies.

bodies hathē nother truthe nor cōsōrt.
For by their doctrine, of one body of
Christ is made two bodies: one natu-
ral, hauing distaunce of membres in
forme and propozition of a mans per-
fite body, and this body is in heauen.

But the body of Christ in the sacra-
ment, by their owne doctrine, must ne-
des be a monstrous body, hauing nei-
ther distaunce of membres, nor forme,
faction, or propozition of a mannes na-
turall body. And suche a body is in the
sacrament, teache they: and goth in to
the mouthe with the forme of bread,
and entreteth no farther thā the forme
of bread gothe: nor tarieth no longer
than the forme of bread is by natural
heat in digesting. So that whan the
forme of bread is digested, that body
of Christ is gone.

And forasmuche as euil men be
as long in digesting as good men, the
body of Christ (by their doctrine) en-
treteth as farre, and tarieth as long in
wicked men, as in godly men. And
what cōsōrt can be herein to any chris-
tian men, to receape Christes vnsha-
pen body, & it so entre no farther than
the stomacke, and so departe by & by,
as sone as the bread is consumed;

mark. ad T
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mark. ad T
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Mark.

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The foun
de true
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That can
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ry.

It seemeth to me a more sounde & co
fortable doctrine, that Christ hath but
one body, & that hath forme & factio of
a mannes true body: which body spiri
tually entreth into the hole mā, bodye
& soule. And though the sacrament be
consumed, yet hole Christ remayneth,
& feedeth the receauer vnto eternal life,
if he continue in godlynesse: & neuer de
parteth, vntill he receauer forsake him.
And as for the wicked, they haue not
Christ within them at al, who can not
be where Belial is. And this is my
faith, and (as me seemeth) a sounde do
ctrine, according to goddes worde, &
sufficient for a christian to beleue in
that water. And if it can be shewed vn
to me, that the Popes antozistie is not
presudicial to the thinges befoze men
tioned: or that my doctrine in þe sacra
ment is erroneous (which I thinke
can not be shewed) than I was neuer
nor wilbe so peruerse, to stande wilful
ly in myne owne opinion, but I shall
(with all humilitie) submitt my selfe
vnto the Pope, not only to kisse his
fete, but an other parte also. In maner
An other cause why I refused to take
the b. of Gloucestre for my iudge, was
the respecte of his owne person being
more

more than ones perjured. First for
that he being diuerse tymes sworne,
never to consent that the B. of Rome
should haue any iurisdiction within this
realme, but to take the king, & his suc-
cessours for supreme heades of this
realme, as by goddes lawes they be.
Contrary to that lawfull othe the said
B. sate than in iudgemēt by authority
from Rome, wherein he was perjured,
and not worthy to sit as a iudge.

The seconde perjurie was, that he
toke his bishopricke bothe of h^e Maiestie
& of h^e Pope, making to eche
of them a solemne othe. Which othes
be so contrarie, that the one must ne-
des be perjured. And furthermore in
swearing to the pope, to maintene his
lawes, decrees, constitutiōs, ordinaūces,
reseruaōs, & prouisiōs he declareth
him selfe an enemy to the Imperial
croune, & to the lawes & state of this
realme: wherby he declared him selfe
not worthy to sit as a iudge within this
realme. And for these consideraciōs
I refused to take him for my iudge.

This was written in another let-
ter to the Quene. I learned by D. Martin, that at the
daye of your Maiesties coronacion,
you

*Popish
By*



*The B. of
Gloucester
is a traitor
and an
enemy
to the realme,
and
therefore
not
worthy
to sit
as a
iudge.*

22

23

virginy

To. 8. ed. T
which is
not
worthy
whereby
perjury
must ne
des be
committed.

you take an othe of obedience to the
pope of Rome. And y same tyme you
take an other othe to this realme, to
maintene y lawes, liberties, and cul-
tomes of y same. And if your Maiestie
did make an othe to y pope. I thinke
it was accordig to y other othes, which
he useth to ministrate to y princes; which
is to be obedient to him; to defende
his person, to maintene his autoritie,
honour, lawes, landes, & priuileges.
And if it be so (which I knowe not,
but by reporte) that I beseeche your Ma-
iestie, to take vpon your othe made to
the crowne & realme; to expende and
weyghte the two othes together, to see
howe they do agree, & as your graces co-
science shal geue you. For I am sore-
ly perswaded, that willingly your Ma-
iestie will not offende, nor doo against
your conscience for nothing.
But I feare me, that ther be con-
tradictiones in your othes, and that
those which shoulde haue informed
your grace throughly, did not their
duties therein. And if your Maiestie
pounde y two othes diligently, I thinke
you shal perceaue, you were deceaued:
& than your hignesse maye vse y ma-
ter, as God shall put in your herte.
Further:

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Furthermore I am kept here fro
pante of learned men, from booke, fro
counsel, from penne & inke, saving at
this time to write vnto your Maiestie:
which all were necessary for a man
being in my case. Wherefore I beseeche
your maiestie, & I maye haue such of
these, as maye stande in your Maies-
ties pleasure. And as for myne appea-
raunce at Rome, if your Maiestie will
geve me leaue, I will appeare ther.
And I trust, that God shall put in my
month, to defende his trueth ther, as
well as here. But I referre it wholly to
your maiesties pleasure.

No, ye
shalbe de
speched ne
er home,

To Doctor Martin, and Doctor

Walsingham commended vnto you.

And as I promised, I haue sent

my lettres vnto the Quenes Ma-

iestie vnsignd: Praying you to

signe the & deliuer them w al spe-

de. I might haue sent them by the

carrier sooner but not later. But hea-

ring M. Wallis saye, that he wolde

goe to court on Frydaye, I thought

him a meete messenger, to sende my

lettres by. For better is later and so-

oner, than longer & neuer to be deliuered.

yet

Martyn
and Story
promise
breakers.

pettish thing I haue written to the
Quenes MA. inclosed & sealed: which
I require you may be so deliuered, as
will delay, & not be opened, untill it be
deliuered vnto her graces owne haues.
I haue writte al & I remembre I sayd,
except & which I spake against & B. of
Glon. owne person: which I thought
not mete to wypte. And in some places
I haue writte more than I said: which
I wolde haue answered to & B. if you
wolde haue suffred me. you promised
I should see mine answer to & B. ar-
rises, & I might correcte, amende and
change them, what I thought good;
which your pynple you kept not. And
myne answer was not made vpon
myne othe, nor repeted: nor made in
Iudicio but extra iudicio, as I protested: nor
to & B. of Glou. as iudge, but to you &
kynges & Quenes proctours. I trust
you deale syncerely with me without
fraude or craft: & vse me as you wolde
wishe to be vsed in like case your sel-
ues. Remember & Quenes iurys iure
iuris, & iudicis remittitur vobis. What is, what
measure you meare, & same shalbe mea-
sured to you agayne. Thus fare you
well. And God sende you his spirite
to indute you in to all truthe.

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